

A
DISCOURSE

Concerning the
True Notion
OF THE
LORD'S SUPPER.

TO WHICH ARE ADDED
TWO SERMONS, on $\left\{ \begin{array}{l} \text{I JOHN Chap. 2. Ver. 3, 4.} \\ \text{I CORINTH. 15. 57.} \end{array} \right.$

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L O N D O N,

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THE
TRUE NOTION
OF THE
Lord's Supper.

The Introduction.



ALL great Errours have ever been intermingled with some Truth. And indeed, if Falshood should appear alone unto the world in her own true shape and native deformity, she would be so black and horrid that no man would look upon her; and therefore she hath always had an art to wrap up her self in a garment of Light, by which means she passed freely disguised and undiscerned. This was elegantly signified in the Fable thus: Truth at first presented her self to the world, and went about to seek entertainment; but when she found none, being of a generous nature, that loves not to obtrude her self upon unworthy Spirits, she resolved to leave Earth, and take her flight for Heaven: but as she was going up, she chanced, *Elijah*-like, to let her mantle fall; and Falshood, waiting by for such an opportunity, snatch'd it up presently, and ever since goes about disguised in Truth's Attire.

Pure falshood is pure Non-entity, and could not subsist alone by it self; wherefore it alway twines up together about some Truth, *ἡ ἀφύρτος ὁ εἶδος*, as *Athenagoras* the Christian Philosopher speaks, *In Orat. de Resurrect. mort.* like an Ivy that grows upon some Wall, twining her self into it with wanton and flattering embraces, till it have at length destroyed and pulled down that which held it up. There is alway some Truth which gives being to every Errour: *Est quedam Veritatis anima quæ corpus omnium Errorum agitat & informat*: There is ever some Soul

Lib. de Iside
& Osiride.

of Truth which doth secretly spirit and enliven the dead and unwieldy Lump of all Errours, without which it could not move or stir. Though sometimes it would require a very curious Artist, in the midst of all Errour's Deformities to descry the defaced lineaments of that Truth which first it did resemble: As *Plutarch* spake sometime of those Egyptian Fables of *Isis* and *Osiris*, that they had ἀμυδράς πινυς ἐμφάσεις τῆς ἀληθείας, *certain weak apparences* and glimmerings of Truth, but so as that they needed δεινὸν ἰχνυλάτῃ, some *notable Diviner*, to discover them.

See Chap. 5.

And this I think is the case of that grand Errour of the Papists, concerning the *Lord's Supper* being a *Sacrifice*: which perhaps at first did rise by degeneration from a primitive Truth, whereof the very Obliquity of this Errour yet may bear some dark and obscure intimation. Which will best appear when we have first discovered the *True Notion of the Lord's Supper*; whence we shall be able at once to convince the Errour of this Popish Tenet, and withal to give a just account of the first rise of it. *Rectum Index sui & obliqui.*

CHAP. I.

That it was a Custom among the Jews and Heathens, to feast upon things sacrificed; and that the Custom of the Christians, in partaking of the Body and Blood of Christ once sacrificed upon the Cross, in the Lord's Supper, is analogical hereunto.

THe right Notion of that Christian Feast, called *The Lord's Supper*, in which we eat and drink the Body and Blood of *Christ*, that was once offered up to God for us, is to be derived (if I mistake not) from Analogy to that ancient Rite among the *Jews* of *Feasting upon things sacrificed*, and eating of those things which they had offered up to God.

For the better conceiving whereof, we must first consider a little how many kinds of Jewish Sacrifices there were, and the nature of them. Which although they are very well divided, according to the received opinion, into four, חטאת, אשם, שלמים, עולה, the *Burnt-offering*, the *Sin-offering*, the *Trespass-offering*, and the *Peace-offering*: yet perhaps I may make a more notional Division of them, for our use, into these three *species*.

First, Such as were wholly offered up to God, and burnt upon the Altar: which were the *Holocausts* or *Burnt-offerings*.

Secondly, Such wherein, besides something offered up to God upon the Altar, the *Priests* had also a part to eat of. And these are also subdivided into the *Sin-offerings* and the *Trespass-offerings*.

Concerning
the difference
between these
two, see *Petit*
in his *Varia*
Lectiones.

Thirdly, Such as in which, besides something offered up to God, and a portion bestowed on the *Priests*, the *Owners* themselves had a share likewise. And these were called שלמים or *Peace-offerings*, which

which contained in them, as the Jewish Doctors speak חלק לשם וחלק לבער *a Portion for God*, and the *Priests*, and the *Owners* also; and thence they use to give the Etymon of the Hebrew word *shelamim*. כי נזר הזבח שלום ביניהם. Because these Sacrifices brought Peace to the Altar, the Priests, and the Owners, in that every one of these had a share in them.

Now for the *First* of these, although (perhaps to signifie some special Mystery concerning *Christ*) they were themselves wholly offered up to God, and burnt upon the Altar; yet they had ever *Peace-offerings* regularly annexed to them when they were not קרבנות ציבור *Offerings for the whole Congregation*, but for any particular persons; that so the Owners might at the same time when they offered up to God feast also upon the Sacrifices.

And for the *second*, although the Owners themselves did not eat of them; the reason whereof was, because they were not perfectly reconciled to God, being for the present in a state of guilt, which they made atonement for in these Sacrifices; yet they did it by the Priests, who were their Mediators unto God, and as their Proxies, did eat of the Sacrifices for them.

But in the *Peace-offerings*, because such as brought them had no uncleanness upon them, (*Levit. 7. 20.*) and so were perfectly reconciled to God, and in covenant with him, therefore they were in their own persons to eat of those Sacrifices, which they had offered unto God as a Federal Rite between God and them; which we shall explain at large hereafter.

So then, the Eating of the Sacrifices was a due and proper *Appendix* unto all Sacrifices, one way or other, and either by the Priests, or themselves, when the person that offered was capable thereof. Wherefore we shall find in the Scripture, that *Eating of the Sacrifices* is brought in continually as a Rite belonging to Sacrifice in general. Which we will now shew in divers instances.

Exod. 34. 15. God commands the *Jews*, that when they came into the Land of *Canaan*, they should destroy the Altars, and Images, and all the Monuments of Idolatry among those Heathens thus, *Lest thou make a Covenant with the inhabitants of the land, and they go a-whoring after their gods, and do Sacrifice unto their Gods, and one call thee, and thou EAT of his Sacrifice*: Which indeed afterward came thus to pass, *Num. 25. 2.* *They called the people to the Sacrifice of their gods, and the people did EAT, and bow down to their gods*; or, as it is cited in *Psal. 106. 28.* *They joyned themselves unto Baal-peor, and ATE the Sacrifice of the dead.*

When *Jethro*, *Moses's* Father in Law, came to him, *Exod. 18. 12.* He took a *Burnt-offering* and *Sacrifices* for God; and *Aaron* came, and all the *Elders of Israel*, TO EAT BREAD before the Lord: By *Sacrifices* there are meant *Peace-offerings*, as *Aben-Ezra* and the *Targum* well expound it, which we said before were regularly joyned with *Burnt-offerings*.

So *Exod. 32.* When the *Israelites* worshipped the golden Calf, the Text saith that *Aaron* built an Altar before it, and made a Proclamation, saying, *To-morrow is a FEAST unto the Lord*: (see how the Altar and the Feast were a-kin to one another:) And they rose up early

in

in the morning, and offered *Burnt-offerings* and brought *Peace-offerings* and the people *SATE DOWN TO EAT AND DRINK*. Which passage *S. Paul* makes use of, being about to dehort the *Corinthians* from eating things sacrificed to Idols, *1 Cor. 10*. Neither be ye *Idolaters*, as some of them were; as it is written, The people *SATE DOWN TO EAT AND DRINK*: for this was no common Eating, but the Eating of those Sacrifices which had been offered up to the golden Calf.

The first of *Sam. 1. 3*. it is said of *Elkanah*, that he went up out of his City yearly to worship, and to sacrifice to the Lord of Hosts in *Shiloh*: and when the time was come that he offered, he gave to *Peninnah* his wife, and to all her Sons and daughters, *PORTIONS*; and unto *Hannah* he gave a double *PORTION*; that is, Portions to eat of those Sacrifices that had been offered up to God, as *R. David Kimchi* notes. And in the ninth Chapter of the same Book, when *Saul* was seeking *Samuel*, going towards the City he met some maidens that told him *Samuel* was come to the City, for there was a Sacrifice for the people that day in the High place: As soon (say they) as you come into the City, you shall find him before he go up to the High place *TO EAT*; for the people will not *EAT* until he come, because he doth bless the Sacrifice. Where though the word *Bamah* properly signifies a High place, or place of Sacrifice, whence the Greek word *βάμος* is thought to be derived: yet it is here rendred by the *Targum*, as often elsewhere, *בית אכילה* *Domus Accubitûs*, a house of feasting; because feasting and sacrificing were such general Concomitants of one another.

So again in the *16. Chap. Samuel* went to *Bethlehem* to anoint *David*: I am come (saith he) to sacrifice to the Lord; sanctifie your selves, and come with me to the Sacrifice. But when he understood that *Jesse's* youngest son was absent, he saith to *Jesse*, Send and fetch him, for we will not *SIT DOWN* until he come.

Verf. 11.

So I understand that of the *Sichemites*, according to the judgment of the Jewish Doctors, *Judg. 9. 27*. They went into the house of their god, and did *EAT* and *DRINK*, and cursed *Abimelech*; that is, they went into the house of their god to sacrifice, and did eat and drink of the Sacrifice: which perhaps was the reason of the name by which they called their god, whom they thus worshipped, *BERITH*, which signifies a Covenant, because they worshipped him by this Federal Rite of eating of his Sacrifices; of which more hereafter.

Thus likewise the Hebrew Scholiasts expound that in the *16. chap. of the same Book* verf. 23. concerning the *Philistims* when they had put out *Sampson's* eyes; They met together to offer a great Sacrifice unto *Dagon* their God, and to *REJOYCE*, that is, in feasting upon the Sacrifices,

Hence it is that the *Idolatry* of the Jews in worshipping other gods is so often described Synecdochically under the Notion of Feasting. *Isa. 57. 7*. Upon a lofty and high mountain hast thou SET THY BED, and thither wendest thou up to offer Sacrifice. * For in those ancient times they were not wont to sit at Feasts, but lie down on Beds or Couches. *Ezek. 23*. You sent for men from far, *Sabæans* from the Wilderneck, (i. e. Idolatrous Priests from Arabia) and lo they came, for whom thou didst wash thy

thyself, and satest upon a stately BED, with a TABLE prepared before thee. Amos 2. verse 8. They laid themselves down upon clothes laid to pledge, by every Altar, i. e. laid themselves down to eat of the Sacrifice that was offered on the Altar. And in Ezek. 18. 11. Eating upon the Mountains seems to be put for Sacrificing upon the Mountains, because it was a constant Appendix to it. He that hath not done any of these things, but hath even EATEN upon the Mountains, בטורא פלח לטעות, i. e. hath worshipped Idols upon the Mountains, so the Targum renders it. Lastly, S. Paul makes Eating of the Sacrifice a general Appendix of the Altar, Heb. 12. 10. We have an Altar, whereof they have no right to EAT that serve the Tabernacle.

I will observe this one thing more, because it is not commonly understood, that all the while the Jews were in the Wilderness, they were to eat no meat at all at their private Tables, but that whereof they had first sacrificed to God at the Tabernacle. For this is clearly the meaning of that place, Levit. 17. vers. 4, 5. Whatsoever man there be of the house of Israel that killeth a Lamb, or a Goat, or an Ox within the Camp, or without the Camp, and bringeth it not to the door of the Tabernacle, to offer an offering to the Lord, blood shall be imputed to him. And so Nachmanides there glosses according to the mind of the ancient Rabbins, הנה מחלה צוה שנה אוכלים שלמים, i. e. Behold, God commanded at first that all which the Israelites did eat should be Peace-offerings. Which command was afterward dispensed with, when they came into the Land, and their dwellings were become remote from the Tabernacle, so that they could not come up every day to sacrifice. Deut. 12. 21. If the place which the Lord thy God hath chosen be too far from thee; then thou shalt kill of the Herd and of the Flock, and thou shalt eat within thy gates whatsoever thy soul lusteth after. Only now there were in stead thereof three constant and set times appointed in the year, in which every male was to come up and see God at his Tabernacle, and eat and drink before him: and the Sacrifice that was then offered was wont to be called by them עולת ראייה, a Sacrifice of Seeing.

Thus I have sufficiently declared the Jewish Rite of joyning Feasting with Sacrificing: and it will not be now amiss, if we add, as a Mantissa to that discourse, something of the Custom of the Heathens also in the like kind, the rather because we may make some use of it afterward. And it was so general amongst them in their idolatrous Sacrifices, that Isaac Abrabanel, a learned Jew, observed it in Pirush Hatto-rah, בימים קדמונים כל מי שהיה עושה עבודת אלילים מר הוה עושה עליה מברר, In those ancient times whosoever sacrificed to Idols made a Feast upon the Sacrifice. And the Original of it amongst them was so ancient, that it is ascribed by their own Authors to Prometheus, as Salmasius in his Solino-Plinian Exercitationes notes, Hunc Sacrificii morem à Prometheus originem duxisse volunt, quo partem hostiæ in ignem conjicere soliti sunt, partem ad suum victum abuti. Which Prometheus, although, according to Eusebius his Chronicon, and our ordinary Chronologers, his time would fall near about the 3028. year of the Julian Period, which was long after Noah; yet it is certain that he lived much sooner, near about Noah's time, in that he is made to be the son of Japhet, which was Noah's son, from whom the Europeans descended,

(Gent.

Note that
 אִילָּוִי
 the Islands of
 the Nations is
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 rope by.
 Lib. 1. de Idol.

(Gen. 10. 5.) called therefore by the Poet *Iapeti genus*. For there is no great heed to be given to the Chronology of Humane Writers concerning this age of the world, which *Censorinus* from *Varro* calls *μυθικὸν* the *fabulous time* or *age*. Although I rather subscribe to the judgment of the learned *Vossius*, that this *Prometheus* was no other than *Noah* himself, the Father of *Japhet*, and not his son, because the other things do so well agree to him; and we may easily allow the Heathens such a mistake as that is in a matter of so remote antiquity: and then, if this be true, the whole world received this Rite of Feasting upon Sacrifice, at first, together with that of Sacrifice, at the same time. Instances of this Custom are so frequent and obvious in Heathen Authors, that *Homer* alone were able to furnish us sufficiently.

In the α' of the *Iliads* he brings in a description of a Hecatomb-Sacrifice which *Agamemnon* prepared for *Apollo* by his Priest *Chryses*, and a Feast that followed immediately after it. In β' the same *Agamemnon* offers up an Ox to *Jupiter*, and inviteth divers of the *Græcian* Captains to partake of it. In γ' of the *Odysses* *Nestor* makes a magnificent Sacrifice to *Neptune* of eighty two Bullocks, with a Feast upon it, on the shoar. In δ' *Alecinous* offers up a Bullock unto *Jupiter*, and then immediately follows,

————— Δαίνυντ' ἐπεισὶ δαΐτα
 Τετράμενοι —————

Plato in his second *De Legibus* acknowledges these Feasts under the name of ἑορταὶ μετὰ θεῶν, *Feasts after Divine worship offered up to the Gods*. Among the *Latins*, that of *Lycus* in *Plautus* his *Pænullus* belongs to this purpose;

Convivas volo
 Reperire vobis commodos, qui unâ sient,
 Interibi attulerint exta.

And that of *Gelasimus* in *Stichus*;

Jámne exta cocta sunt? quot agnis fecerat?

After this manner he in *Virgil's Eclogs* invites his Friend,

Cùm faciam vitulâ pro frugibus, ipse venito.

And thus *Euander* entertains *Aeneas* in the eighth *Æneid*,

Tum lecti juvenes certatim, aræque Sacerdos,
 Viscera tosta ferunt taurorum—————

Plutarch somewhere observes it as a strange and uncouth Rite, in the worship of the goddess *Hecate*, that they which offered Sacrifice unto her did not partake of it. And the same Author reports of *Cataline* and his Conspirators, ὅτι κατὰ θύσας ἀνθρώπων ἐγδύσαντο τῶν σαρκῶν,

σαςκῶν, that sacrificing a man, they did all eat somewhat of the flesh, using this Religious Rite as a Bond to confirm them together in their Treachery. But *Strabo* tells us of a strange kind of Worship used by the *Persians* in their Sacrifices, where no part of the flesh was offered up to the Gods, but all eaten up by those that brought it, and their Guests; they supposing in the mean while, that whilst they did eat of the Flesh, their God which they worshipped had the Soul of the Sacrifice that was killed in honour to him. The Author's own words are these in his 15. Book, μερίσαντο ὃ τὸ μέγας τὰ κρέα τῆ ὑφυγμενῆς τῷ ἱερογίῳ, ἀπὸσι διελόμενοι, τοῖς θεοῖς ἔδδεν ἀπονεμαίνεσθαι μερῶ. τῆς γὰρ ΨΥΧῆς φασι τῆ ἱερῆς δεῖσθαι τὸ θεῶν, ἀλλὰ ὃ ἔδδενός. ὅμας ὃ τῆ ἐπίπλες τιμωρὸν τιθεσθαι, ὡς λέγουσι πῖες, ἐπὶ τὸ πῦρ—— *Sua quisque accepta abeunt, nulla parte Diis relata; dicunt enim Deum nihil velle prater hostiæ animam: quidam tamen (ut fertur) omenti partem igni imponunt.*

From this Custom of the Heathens of Feasting upon Sacrifices arose that famous Controversie among the Christians in the Primitive times, sometimes disputed in the New Testament, Whether it were lawful ΕΣΘΙΕΙΝ ΕΙΔΩΛΟΪΤΑ, to eat things sacrificed to Idols.

These Gentil-Feasts upon the Sacrifices were usually kept in the Temple where the Sacrifice was offered; as may be gathered from that passage of *Herodotus* in *Clio*, where speaking of *Cleobus* and *Bitheue*, and what hapned to them after that prayer which their Mother put up to the gods for them, ὡς ἔθυσαν (saith he) καὶ δὴ καθύσταν, καὶ αὐκοιμῆντες ἐν αὐτῇ τῇ ἱερῇ, &c. As soon as they had sacrificed and feasted, lying down to sleep in the same Temple, they died there, and never rose more. But it is very apparent from that of *S. Paul*, 1 Cor. 8. 10. If any man see thee which hast knowledge sit at meat ἐν εἰδωλείῳ, that is, not, as *Erasmus* translates it, in *Epulo Simulacbrorum*, but, as *Beza*, and from him our Interpreters, in the Idol's Temple; for so both the *Syriack Metaphrast* expounds it *في بيت الاصنام*, and the *Arabick* *بيت الاصنام* in the house of Idols.

If any thing were left when these Feasts were ended, they were wont to carry Portions of them home to their Friends: So that learned Scholiast upon *Aristophanes* in *Plutus* tells us, οἱ γὰρ ἐκ θυσιᾶς ἰόντες, ἔφερον ἐξ αὐτῆς τὴ θυσιᾶς τοῖς οἰκείοις καὶ νόμον πινά. Whence *Petit*, in that excellent Collection of *Attick Laws*, inserted this for one, viz. That they that go home from a Sacrifice should carry part of it to their friends. And that Greek Comedian himself alludeth there to it in these words,

——— τὸτο ὃ τὸ κρεάδιον
τῶν ἐνδεδέν πρὶς εἰσπνεγχάτω λαβῶν.

Theocritus in his *Bucoliastes* doth exprefs it fully;

——— καὶ τὸ ὃ θυσιᾶς
τοῖς νύμφαις, μέσσωι καλὸν κρέας αὐτίκα πέμψον.

And *Plautus* in *Miles*;

—————Sacrificant ?

Dant inde partem majorem mihi quam sibi.

ἐπὶ ἀστυρίας.

These Portions which they carried home were called commonly by the *Greeks* *μερίδες*, and in the *Umbrian* Language, as *Festus* tells us, *Strobula*. *Theophrastus* in his Characters uses the word *τίμοι* in this sense, *καὶ δούλας καὶ ἀναλίσκουσας ἑκὼν τόμον ἀπειρησών*, i. e. *ad sacrificantes & epula concelebantes accedit, ut inde Portionem auferat*.

And because they thought they did receive some blessing from the gods with it, therefore it was sometime called *ύγια*, as we find in *Hesychius* upon that word *ύγια*· ἀλοφία οὐκ ἔστι ἐλάττω πικρὰ μέλι, καὶ πᾶν τὸ ἐκ δεξιῶν ἐσθίου, ἕτε μὲν, ἕτε δὲ ἀλλοτρίον, ἢ ύγια.

But otherwise if there were any thing yet remaining, it belonged to the Priests, as we learn from that Scholiast which we have already commended, upon *Vespæ*, νόμος ἦν, τὰ ὑπολειπόμενα δὲ δοῦναι τὰς ἱερεῖας λαμβάνειν· i. e. *It was an ancient Law among the Athenians, that the Priests should have the remainder*. Which is not only to be understood of the skin and such like parts, but of the flesh of the Sacrifice it self; as we learn from *St. Austin* in his exposition upon *Rom. 2.* who tells us also that these Reliques were sometimes sold for them in the Market; whence that speech of *S. Paul*, *1 Corinth. 10. 25.* *Whatsoever is sold in the shambles eat, asking no question for conscience sake*.

I will shut up all with this one observation more, That as we said of the *Jews*, that in the Wilderness they did eat no meat but of that which they had first sacrificed; in like manner the *Heathens* were wont to sacrifice before all their Feasts: Whence it is that *Athenaus* observes, Feasts among the ancient Heathens were ever accounted Sacred and Religious things. And thus we must understand that speech of *S. Paul* in the 27. verse of the forenamed Chapter, *If any one that believes not invite you, and you be disposed to go; whatsoever is set before you eat, asking no question for conscience sake*. Nay, it was accounted a prophane thing amongst them, to eat any meat at their private Tables whereof they had not first sacrificed to their gods; as appeareth by that Greek Proverb, *ἄθωρα ἐσθίειν*, used by *Anacreon* and others as a Brand of a notorious wicked man, viz. *one that would eat meat whereof he had not sacrificed*.

Now having thus shewn, that both amongst the *Jews* under the Law, and the *Gentiles* in their Pagan worship, (for *Paganism* is nothing but *Judaism* degenerate) it was ever a solemn Rite to joyn Feasting with Sacrifice, and to *EAT* of those things which had been offered up; the very Concinnity and Harmony of the thing it self leads me to conceive, That that Christian Feast under the Gospel, called *THE LORD'S SUPPER*, is the very same thing, and bears the same Notion, in respect of the true *Christian Sacrifice* of *Christ* upon the Cross, that those did to the *Jewish* and *Heathenish* Sacrifices, and so is *EPULUM SACRIFICIALE*, a *Sacrificial Feast*, I mean, a *Feast upon Sacrifice*; or *EPULUM EX OBLATIS*, a *Feast upon things offered up to God*. Only this difference arising in the Parallel, that because those *Legal Sacrifices* were but *Types* and *Shadows* of the true *Christian Sacrifice*, they were often repeated & renewed, as well as the Feasts which were made upon them:

them : But now the True *Christian Sacrifice* being come, and offered up once for all, never to be repeated, we have therefore no more *Typical Sacrifices* left amongst us, but only the *Feasts upon the True Sacrifice* still symbollically continued, and often repeated, in reference to that *ONE GREAT SACRIFICE*, which is always as present in God's sight and efficacious as if it were but now offered up for us.

CHAPTER II.

An Objection taken from the Passover answered. Proved that the Passover was a true Sacrifice, and the Paschal Feast a Feast upon a Sacrifice, from Scripture, and Jewish Authors.

BUT methinks I hear it objected to me, That the True Notion of the Lord's Supper is to be derived rather from the Passover among the Jews : It being the common opinion of Divines, that the Jews had but two Sacraments, viz. Circumcision and the Passover, that answer to those two amongst us, Baptism and The Lord's Supper : But the Jewish Passover had no relation to a Sacrifice, being nothing else but a meer FEAST; and therefore from Analogy to the Jewish Rites we cannot make the Lord's Supper to be *EPULUM SACRIFICIALE*, a Feast upon Sacrifice.

To which I answer, first, That I know not what warrant there is for that Divinity so confidently imposed upon us by some, that the Jews had but two Sacraments, Circumcision and the Passover; and that it should thence follow by inevitable consequence, that the Lord's Supper must answer, only to the Jewish Passover. Sure I am, the Jews had many more. For, not to instance in that of S. Paul, Our Fathers were all BAPTIZED unto Moses in the Cloud, and in the Sea, like our Christian Baptism; and did all EAT the same Spiritual meat, (viz. the Manna) and did all DRINK the same Spiritual drink, (viz. the Water of the Rock that followed them) like the Bread and Wine in the Christian Lord's Supper : nor to examine all the other Sacramental Ceremonies which they had, that were almost as many Sacraments as Ceremonies : These Feasts upon the Sacrifices, which we have all this while insisted on, were nothing else but true and proper Sacraments* joyned with Sacrifices.

But secondly, I will grant that the Jewish Passover hath a special resemblance to the Christian LORD'S SUPPER, although upon other grounds : For I say, undoubtedly the Passover was a true and proper Sacrifice, and therefore the Paschal Feast a Feast upon a Sacrifice: So that this shall still advance and improve our former Notion.

For the better conceiving whereof, we must understand, that besides those four General kinds of Sacrifices among the Jews before mentioned, the Burnt-offering, the Sin-offering, the Trespass-offering, and the Peace-offering; there were some other Peculiar kinds of Sacrifices, as the Masters tell us, viz. these three, *בכורים ומעשר ופסח*, the

* See Clapenburg in Scholæ Sacrif. and of the right Notion of the Sacrament see Vossius in Theol. Theolog.

1 Cor. 10.

Object.

Answer.

Firflings of Cattel, and the Tenth, and the Passeeover. And the reason why these, in the distribution of Sacrifices, are thus distinguished by them from all the other General kinds of Sacrifices, is thus given by the famous *Maimonides* upon the *Misna* of the *Talmud*, in *Massecheth Zebachim* the sixth Chap. לפי שאותן הארבע פעמים רבות יתחייב היחיד בכל אחד מהם לפי שנו העניינים והציבור חייבים בהם בנסכים, *Because those four forenamed were such kind of Sacrifices as that a private person was often bound to each of them in several cases, and the whole Congregation in several seasons; but these three were not of that nature, being peculiarly restrained to one case or season.* Now these three kinds of *Peculiar Sacrifices* were in their nature all nearest of kin to the *Peace-offerings*, and are therefore called by the Jewish Doctors דמים לשלמים like to *Peace-offerings*, because they were not only killed in the same place, being all קדשים קלים *light Holy things*, and had the אומורים or *inward parts* thereof to be burnt likewise upon the Altar; but also in that part of them was to be eaten by the Owners. Infomuch that the *Talmudists* put many cases in which a Lamb that was set apart for a *Passeeover*, and could not be offered in that Notion, was to be turned into a *Peace-offering*, as that which was near of kin to it.

But yet these Masters tell us, there were three precise differences between the *Pascha* and the ordinary *Peace-offering*, במסמיה ונסכים. First, in that there was no *laying on of hands* upon the *Passeeover* in the killing of it, for this was nowhere commanded, as in all the *Peace-offerings*. Secondly, that there was no *Mincab* or *Meat-offering*, nor *Libamen* or *Drink-offering*, to be joyned with it; (for so they use to include both in the word *Nesachim*.) Thirdly, that there was no *waving of the Breast and Shoulder* for the Priests Portion; the reason whereof was, because the Priests were bound always to have *Passeeover-offerings* of their own, as it is expressed *Ezra 6.* and so needed not any *Wave-offering*,

But that the *Passeeovers* were in other respects of the same nature with the *Peace-offerings*, and therefore true and proper Sacrifices, because it is a thing generally not so well understood, and therefore opposed by divers, I shall labour the more fully to convince it. I say, That the *Passeeovers* were always brought to the Tabernacle or the Temple, and there presented and offered up to God by the Priest, as all Sacrifices were; that the Blood of them was there sprinkled upon the Altar, of which the Hebrew Doctors well observe, *עקר הובח בהוית הרים *The very Essence of a Sacrifice is in sprinkling of the blood*; and also that the *Imurim*, (as they call them) that is, the Fat and Kidneys, were burnt upon the Altar; All this I shall endeavour to demonstrate.

Only first I must premise this, That when I say the *Passeeover* was brought to the Tabernacle, and offered by the Priests, I do not mean that the Priests were always bound to kill the *Passeeovers*: For I grant that the people were wont to kill their own *Passeeovers*; and so I find it expressly in the *Misna* of the *Talmud*, *Massech. Zebach cap. 5. sect. 6.* שחט ישראל וקבל הכהן *All Israel killed the Passeeover, and the Priests received the blood*: Which *Talmudical* expression alludes to that place, *Exod. 12. 6.* The whole assembly of the Congregation of Israel shall

* *Maimon. in Korban Pascha. ch. 2.*

shall kill it in the Evening, where this seems to be commanded by God. And the Practice consonant hereunto I find intimated at least in Scripture, in Hezekiah's Passover, 2 Chron. 30. 17. *There were many in the Congregation that were not sanctified; therefore the Levites had the charge of killing the Passover for every one that was not clean, to sanctifie it unto the Lord:* Where R. Solomon writeth thus; *אל תחמה למה להם שחטו בעלים עצמם*, Wonder not why the Owners themselves did not kill them, for it followeth that many in the Congregation had not sanctified themselves; therefore the Levites were appointed in their place to sanctifie the Work unto the Lord. And R. D. Kimchi to the same purpose; Though many of them did eat the Passover in uncleanness, it being a case of necessity, in that they had no time to purifie themselves; yet for them to come into the Court and kill the Passovers, this was not needful when it might be done as well by the Levites. And therefore the same is to be thought likewise of the Priests and Levites killing the Passover Ezra 6. because the people returning newly from Captivity were not yet purified, as it is there also partly intimated.

But this doth not at all hinder our proceeding, or evince the Passover not to be a Sacrifice: For it is a great Mistake in most of our learned Writers, to think that the killing of every Sacrifice was proper to the Priest; whereas indeed there was no such matter; but as we have already granted that the people commonly killed their own Passovers, so we will affirm that they did the same concerning any of the other Sacrifices. *Levit. 1. 4, 5.* it is said concerning the *Burnt-offering*, *If any man bring a Burnt-offering to the Lord, he shall lay his hand upon the head of the Burnt-offering, AND HE SHALL KILL the Bullock before the Lord, and the Priests, Aaron's sons, shall take the blood.* So concerning the *Peace-offerings*, Chap. 3. 2. *HE shall lay his hand on the head of his offering, and KILL it at the door of the Tabernacle of the Congregation:* And concerning the *Sin-offering*, Chap. 4. 24. *HE shall lay his hand on the head of the Goat, and KILL it at the place where they kill the Burnt-offering before the Lord.* We see then what incompetent Judges our own Authors are in Jewish Customs and Antiquities. The Jewish Doctors and Antiquaries (which are so much contemned by some of our Magisterial Dictators in all Learning) would have taught us here another Lesson. For thus *Maimonides* in *Biath Hammik.* speaks to this point, *שחיטת קודשים נשרה בידים אפילו קודשי קודשים בין קודשי יחיד ובין קודשי ציבור שנה ושחט את בן הבקר*, that is, *The killing of the Holy things may lawfully be done by strangers, yea of the most Holy things, whether they be the Holy things of a private person, or of the whole Congregation: as it is said, (Levit. 1.) And He shall kill the Bullock, and the Priests, Aaron's sons, shall take the blood.* The same is avouched again afterward by the same Author in *Maaseh Korban* chap. 5.

But if any one would therefore fain know what were properly the Priests actions about the Sacrifice, which might not be done lawfully by any stranger, the same Jewish Authors have a trite Rule amongst them concerning it: *מקבלה ואילך מצות כהונה*, *The Receiving of the blood and all the other parts that were to be offered up, and all that followeth after that, belongeth to the Priests office.* And *Isaac Abrabanel* will teach us more particularly, in his Comment on *Leviticus*, that there

* Of this vide
Magisterium
Placita.

there were Five things to be done by the Owners of the Sacrifice that brought it, and Five things by the Priest that offered it. The first Five were, Laying on of hands, Killing, Flaying, Cutting up, and Washing of the Inwards: the other Five were, the receiving of the blood in a Vessel, the Sprinkling of it upon the Altar, the Putting * of fire upon the Altar, the Ordering of the wood upon the fire, and the Ordering of the pieces upon the wood. Hence it is that upon the fore-quoted place of the *Misna* (which I brought to shew that the People did kill the Passeeovers) *Rabbi Obadiah of Bartanora* thus glosseth, שהם ישראל אם ידעו שהשחיטה כשרה בידים בכל הקרבנות, i.e. *The people of Israel might all kill the Passeeovers themselves, if they pleased, because the KILLING OF ANY SACRIFICE might be done lawfully by strangers; but the Priests received the Blood.*

Now I come to prove what I have undertaken. And first, That the Passeeover was always brought to the Tabernacle or the Temple, and there offered unto God as the other Sacrifices were, is clear enough from *Deut. 16. 5.* *Thou shalt not sacrifice the Passeeover within any of the gates which the Lord thy God giveth thee; but at the place which the Lord thy God chuseth to place his Name there, there thou shalt sacrifice.* And that this is to be understood, not of Jerusalem in general, but of the Tabernacle or Temple, appears, both because the same expressions are used of the other Sacrifices, *Deut. 12.* vers. 5, 6, 11, 14. where it is clearly meant that they were to be brought to the Temple; and because it is certain that every thing that was killed amongst the Jews was either to be killed at the door of the Tabernacle of the Congregation, or else might be killed indifferently in any part of the whole Land.

Let us now see how the Jewish Doctors comment upon this place, men better skilled in these Rites than our own Authors are. *R. Moses BEN MAIMON*, in *Halachab Pesach*, cap. 1. אכן שוחטין את הפסח, &c. *They kill not the Passeeover but in the Court, as the rest of the Holy things; yea in the time when High places were permitted, they sacrificed not the Passeeover in a private High place; for it is said (Deut. 16.) Thou mayst not sacrifice the Passeeover in any of thy gates: We have learnt, that this is a prohibition to kill the Passeeover in any private High place, although it be in a time when High places are permitted.* From which excellent Gloss of theirs it appeareth that there was more preciseness in bringing of the Passeeover to the place where God's Name was put, and offering it at the Tabernacle or the Temple, than of any of the other Sacrifices. And this was the reason, as was before intimated out of *KIMCHI*, why in *Hezekiah's* Passeeover the *Levites* had the charge of killing, because the Passeeovers were to be killed in the Court of the Temple, whither the people being unclean could not enter; for otherwise if it had been done without the Court, they might as well have killed their own Passeeovers as have eaten them. And this may be farther confirmed, in that the Passeeover is called a *Korban*: *Numb. 9. 7.* *When certain men were defiled by a dead body, that they could not keep the Passeeover, they came to Moses and said, Wherefore are we kept back that we may not OFFER an OFFERING to the Lord in his appointed season? And again, vers. 13. If any one be clean, and forbeareth to keep the Passeeover, even that Soul shall be cut off,*

off, because he brought not an OFFERING (or a KORBAN) to the Lord in his appointed season. Nothing was called an OFFERING, or a KORBAN, but that which was brought and offered up to God at the Tabernacle or Temple, where his Name was put.

That the Blood of the Passeeovers was to be sprinkled by the Priest, and the Fat to be burnt upon the Altar, although this must needs follow from the former, yet I prove it more particularly thus: *Exod.* 23. 18. *Thou shalt not offer the Blood of my Sacrifice with leavened Bread; neither shall the Fat of my Feast remain until the morning:* For by the general consent of the Jewish Scholiasts, and all those Christian Interpreters that I have seen, this place is to be understood only of the Passeeover; and therefore ONKELOS, that famous Chaldee Paraphrast, for דם זבחי the blood of my Sacrifice, made no question but to read it דם פסחי the blood of my Passeeover. But it appears undoubtedly from a parallel place in the 34. Chapter of the same Book ver. 23, 25, 26. where those 17, 18, and 19. verses of the 23. Chap. are again repeated; *Thrice in the year shall all your men-children appear before the Lord — Thou shalt not offer the blood of my Sacrifice with leaven, neither shall the Sacrifice of the Feast of the Passeeover be left unto the morning. The first of the First-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seeth a Kid in its mothers milk.* Here what was wanting in the former, is supplied; *Neither shall the Sacrifice of the Feast of the PASSEOVER be left unto the morning* And I have set down the whole Context with it, because it will be needful, for the better clearing of it, to consider its coherence with other Verses, which is the very same in both Chapters: And Isaac Abrabanel hath set it down excellently in this manner.

First therefore, saith he, when God had spoken of the Jews appearing thrice before him every year, viz. at the Feast of the Passeeover or of Unleavened bread, the Feast of Weeks or Pentecost, the Feast of Tabernacles or In gathering, כיון שהגיד שלש החגגים ההם נתן בכל אחד מהם ממצות מיוחד i. e. *When he had spoken of these three Feasts, he subjoyns immediately some Rule concerning every one of them in particular:* First, for the Passeeover, in those words, *Thou shalt not offer the blood of my Sacrifice with leaven, neither shall the Sacrifice of the Feast of the Passeeover be left until the morning:* Secondly, for the Feast of Pentecost, in those, *The first of the First-fruits of the Land thou shalt bring into the house of the Lord thy God:* Thirdly, for the Feast of Tabernacles or In-gathering, *Thou shalt not seeth a Kid in his mothers milk;* which words, for want of this light of the Context, were never yet sufficiently explained by any of our Interpreters. And the thred of this Coherence alone led Abrabanel very near the true meaning of them ere he was aware: והנה נראה בזה שהיה מקשה עיניו עבות אלו: בזמן קביעתם לעשות כן לל לחטל הגוים בחלב בזמן אספת התבואות לחשבם שבוה יורצו לאלהיהם i. e. *It seems most probable that this Command was occasioned from a Custom among the Idolatrous Heathens, that at the time of their gathering in of Fruits they were wont to boil a Kid in the Dam's milk, thinking that by this means they were made acceptable to their gods, and did procure a blessing by it.* To confirm which Gloss, he

he tells us of a Custom somewhat like to this used in his time in some parts of Spain.

But because *Abraham* doth not tell his tale so handsomely as he should, I will help him out a little from an ancient *Karraite*, whose Comment I have seen upon the Pentateuch, MSS. (For the Monuments of these *Karraite Jews* were never yet printed, and are very rarely seen in these *European* parts.) And it is thus: *It was a Custom of the ancient Heathens, when they had gathered in all their Fruits, to take a Kid and boil it the Dam's milk, and then דרך כשפה, in a Magical way, to go about and besprinkle with it all their Trees and Fields and Gardens and Orchards; thinking by this means they should make them fruitful and bring forth fruit again more abundantly the following year.* Wherefore God forbid his people the *Jews* at the time of their *In-gathering* to use any such Superstitious or Idolatrous Rite. And I produce this the rather, because *Abraham*, toward the end of his Comment on this place, mentions a Gloss of some *KARRAITISH* Author upon it, although it be altogether unlike to this which we have here related, וחכמי הקדונים כתבו במעם לא תבשל גוי שני חמירי, חמירי עץ הקקרים, *Scribunt Sapientes KARRÆORUM, Nè coquas hædum in lacte matris suæ, hoc est, Nè commisceatur Germen cum Radicibus.*

But to return. As from the coherence of the whole Context thus cleared it is manifest that this verse in both places is to be understood only of the *Passover*; so it may be farther confirmed from the *Talmudists*, who ever expound it in this sense, as appears by the *Misna* in *Zebachin*, chapter the 6. השוחט את הפסח על החמץ עובר בלא תעשה, *He that killeth the Passover with leaven sinneth against a Negative Command* (which is more amongst the *Jews* than to sin against a *Positive*) viz. that in these places already quoted, *Thou shalt not offer the blood of my sacrifice with leaven*: From whence they collected, as *Maimonides* tells us, that they were to put away Leaven the fourteenth day, a day before the killing of the *Passover*. Nay, this place cannot possibly be understood in any other sense, as of *Sacrifices* in general, because Leaven was sometimes commanded with *Sacrifices*, as *Levit*, 7. 13.

But that the Blood of the *Passovers* was sprinkled, may be demonstrated farther, not only from that of *Hezekiah's Passover*, 2 *Chron*. 30. 16. *The Priests sprinkled the blood which they received from the hand of the Levites: For there were many in the Congregation that were not sanctified, therefore the Levites had the charge of killing the Passovers: but also from Josiah's*, chap. 35. ver. 11. which can no ways be evaded; *They, that is, the Levites, killed the Passover, and the Priests sprinkled the blood from their hands, and the Levites flayed them.* Now the sprinkling of the Blood is the Essence of a *Sacrifice*, as before we noted from the Jewish Doctors. And therefore the *Passover* must needs be a *Sacrifice*. עֹשֶׂה יְדֵי דְּבִישָׁא.

For a confirmation of all this, I will describe punctually the whole manner of the *PASCHAL SACRIFICE* from the *Misna* of the Jewish *Talmud*, a Monument of such antiquity as cannot be distrusted in these Rites. Nothing (say they) was killed before the Morning-Sacrifice; and after the Evening-Sacrifice nothing but the *Passover*.

The

The Evening Sacrifice was usually killed between the 8. and 9. hour, (that is, half an hour after 2. in the afternoon,) and offered between the 9. and 10. (that is, half an hour after 3.) But in the Evening of the Pasſeover the Daily Sacrifice was killed an hour ſooner; and after that began the killing of the Pasſeover, which was to be done between the two Evenings; whereof the first began at Noon, from the Sun's Declination toward the West, the second at Sun-set. Yet the *Pascha* might be killed before the Daily Sacrifice, if there were but one to stir the Blood and keep it from coagulating, till the Blood of the Daily Sacrifice were sprinkled; for that was always to be sprinkled first. The Pasſeovers were always killed by three several Companies. When the Court was once full, they shut the doors, and the Priests stood all in their ranks with round vessels in their hands to receive the Blood; those that were of Gold in a rank by themselves, and those that were of Silver; all without bottoms, lest they should be set somewhere on the ground, and the Blood congeal in them. And they killed the Pasſeovers, as the Peace-offerings, in any part of the Court, because they were קודשים קלים, the less holy things; as the קודשי קדשים, the Holy of Holies, were always to be killed at the North-side of the Altar. The Priests then took the Blood, and gave it from one to another, till it came to him that stood next the Altar; and he sprinkled it all at once toward the bottom of the Altar, which was a Square of 32 Cubits, save that the South-East Horn had no bottom. After the Blood was sprinkled, the Lamb was flayed and cut up, the *Imurim* or inwards taken out and laid upon the Altar; then the Owner took up the Lamb with the skin of it, and carried it to his own home. The first Company having ended, then the second came in, and afterward the third; and for every Company they began anew the HALLEL, and sang all the while the Pasſeovers were killing: and when they had finished the *Hallel*, they sang it over a second time; and when they had gone over it a second time, they began it a third time; although it was never known that the 3. time they sang out the *Hallel* quite, or came any farther than אהבהי *, before the Priests had done.

But because, besides these *Talmudistick Jews*, there is another Sect of KARRAITES, mentioned before, (that reject all *Talmudical* Traditions which are not grounded upon Scripture) though little known amongst us, yet famous in the Orient; I will produce one Testimony of theirs also from an ancient Manuscript, that so it may appear we have the full consent of all Jewish Antiquity for this Opinion. The Author's name to me is uncertain, because the Papers have lost both their beginning and end. But they contain in them divers large and complete Discourses upon several Arguments in the *Karraite* way, as about the Jewish Year, the Sabbath, the Pasover, &c. Concerning the Pasover, he divides his Discourse into several Chapters, whereof the Title of one is this, *במקום קריבת הפסח ואכילתו* Concerning the Place where the Pasſeover was to be offered and eaten; where he thus begins: דע שהקריבת הפסח הוא במקום המובחר נכתוב לא תוכל לזכות את הפסח באחד שערור ומקום שחיטתו בעורה i. e. Know, that the offering of the Pasſeover was always in the place which God had chosen (to put his Name there,) as it is written, Thou shalt not sacrifice the Pasſeover within any of thy gates; and the place of the killing of the Pasſeover was in the Court called HESRA, and the blood of it was poured out toward the

אדרתו *
I love the Lord,
&c. is the beginning of
Pſalm 116.
being part of
the *Hallel* or
Hymn sung at
that time,
which began
at Pf 113, and
reached to the
end of Pf 118

bottom of the Altar, and the Imurim or Inward parts of it were burnt upon the Altar, &c.

Hence it was that when *Cestius* once demanded what the number of the Jews was that resorted to Jerusalem at the time of their solemn Feasts, the Priests made answer, and told him exactly how many Lambs and Kids were sacrificed at the Passeeover, εικοσίπεντε μυριάδες, πρὸς δὲ πεντακισχίλια ἑξακόσια, twenty five Myriads, five thousand and six hundred; which they could not have done, had not they sacrific'd them at the Temple.

But what need have we of any more dispute? When the Passeeover was first kept in Egypt, were not the Paschal Lambs there killed in a Sacrificial and Expiatory way, when the Blood thereof was to be sprinkled upon the houses, for God to look upon, and so pass over them? It is true, they were killed in every private house; but the reason of that was, because there were then Priests in every Family, viz. the *first-born, which were afterward redeemed, when the children of Israel gave up the whole Tribe of Levi to God for his service. Such Priests as these were those whom Moses sent to sacrifice, *Exod. 24. 5.* called there young men; Moses sent young men of the Children of Israel, which offered Burnt-offerings and sacrificed Peace-offerings to the Lord; where Onkelos the Chaldee Paraphrast reads it שלח יר בוכרי He sent the First born: to which agreeth the Arabick Translation of R. Saadiab, and the Persian of Tamasius, as Mr. Selden notes, whom I cannot without honour mention, as the Glory of our Nation for Oriental Learning.

And was not the killing of the Passeeover a special Type of the death of Christ, the true Sacrifice of the world? Give me lieve to note one thing to this purpose, upon the credit of Justin Martyr, in his Dialogue with Trypho, That in the ancient Hebrew Copies of the Bible there was in the Book of Ezra a speech of his which he made before the Passeeover, expounding the Mystery thereof concerning Christ; which because it favoured the Christians, was timely expunged by the Jews. The speech was this; Καὶ ἔπεν Ἐσδράς τὰς λαοὺς, τὸ τοῦ πάχα ὁ Σωτὴρ ἡμῶν ἔν ἡ κατὰφυγὴ ἡμῶν. Καὶ ἐὰν διανοηθῆτε, καὶ ἀναβῆ ὑμῶν ἐπὶ τὴν χαρδίαν, ὅτι μέλλομεν αὐτὸν ταπεινῶν ἐν σημεῖον. καὶ μετὰ ταῦτα ἐλπίσωμεν ἐπ' αὐτῷ, καὶ μὴ ἐρημαθῇ ὁ τόπος. Ἰδοὺ εἰς τὸ ἄπαλλα χρεόν, λέγει ὁ θεὸς τῷ δυνάμεων. Ἐὰν ὃ μὴ πιστεύσῃ αὐτῷ, μὴδὲ εἰσακούσῃ τῷ κηρύσματος αὐτοῦ, ἐπεὶ ἐπὶ χρεμα τοῖς ἔθνεσι, i. e. Et dixit Esdras populo, Hoc Pascha Salvator noster & Perfugium nostrum. Et si in animum induxeritis, & in cor vestrum ascenderit, quod, humiliaturi eum simus in signo, & postea speraturi in eum, non desolabitur locus iste in omne tempus, dicit Deus exercituum. Sin in eum non credideritis, neque audieritis annunciationem ejus, deridiculum eritis gentibus. Remarkable it is, if it be true; and the Author deserves the better, credit in it. because he was a Samaritan, and therefore might be the better skilled in Jewish Writings. But however I am sure the Apostle tells us, not only that the Passeeover was a Type of Christ in respect of his Death, but also that the proper Notion of the Paschal Feast was, to be a Feast upon Sacrifice, in those words, 1 Cor. 5. 7, 8. Christ our Passeeover is sacrificed for us; Therefore let us keep the Feast (that is, the Paschal Feast upon this sacrificed Christ) with the unleavened Bread of sincerity and truth. Where alluding to that common Jewish Custom of Feasting

* Vide clarif. Seldenum De Successu Pontificum Hebraeorum. l. i. c. 1. & de Successu ad Leges Hebraeorum. l. i. c. 5.

Feasting upon Sacrifices, of which we have before spoken, he implies that the Paschal Supper was a Feast of the same nature, a Sacrificial Feast.

CHAP. III.

An Answer to some Objections against the Passeeover's being a Sacrifice : and the Controversie about the Day upon which the Jews kept the Passeeover about the time of our Saviour's Death discussed. Proved against Scaliger and others of that Opinion, that no Translations of Feasts from one Feria to another were then in use.

BUT yet we will not dissemble what there is of any moment either in Antiquity or Reason against our own Opinion, ere we let this discourse pass, but subject all to an impartial view.

And first, the Authority of Philo, who in his third Book *De vita Mosi* speaks thus concerning the Passeeover: ἐν ἣ ἕχ οι μὲν ἰδιῶται προσ-
 ἄγεται τὰς βρώμας τὰς ἱερῆας, οὗτοι δ' οἱ ἱερεῖς· ἀλλὰ νόμος προσέειπεν ὅτι πάντα τὰ ἔθνη
 ἱερῶνται, καὶ ἡμεῖς ἐκείνους τὰς ὑπὲρ αὐτῶν θυσιῶν ἀνάγοντες τότε καὶ χειρουργοῦντες.
 ὁ μὲν δὲ ἅμα ἅπας λαὸς ἐκκληθεὶς καὶ παῖδες ἦν, ἐκείνους νομίζοντες ἱεροσύνην
 πεποιμένους. i. e. *In qua non ut alijs plebei homines victimas adducunt ad
 altare mactandas à sacerdotibus, sed jubente Lege tota gens sacrificat, dum
 pro se quisque mactat hostiam suis manibus. Tunc universus populus exul-
 tabat, unoquoque existimante se Sacerdotii dignitate honoratum. And a-
 gain in his Book De Decalogo; Ἐν ἣ οὗτοι πάνδημοι αὐτῶν ἕκαστος, τὸς ἱερεῖς
 αὐτῶν ἐκ ἀναμεινόντες, ἱεροσύνην τῷ νόμῳ χειρομαχόμενοι τὰς ἑθνικὰς πάντας, μίαν ἡμέραν
 ἐξαίρετον ἀνὰ πᾶν ἔθνος, εἰς αὐτοργίαν θυσιῶν. Quando populariter singu-
 li sacrificant, non expectatis sacerdotibus, ipsi permissu Legis fungentes
 Sacerdotio, quotannis per unum diem destinatum huic negotio.*

But to this we answer, that Philo doth not here deny the Passeeover to be a Sacrifice, but confirm it rather, in that he calls it often here and elsewhere θυσιά, and saith that they did ἀνάγειν, *bring it to the Altar*, and that the people did ἱεροῦνται, *sacrifice*; and doth only distinguish this Paschal Sacrifice from all the other Sacrifices in this, that here, according to his opinion, every one of the people was ἱεροσύνην πεποιμένους, *honoured with the Priestly office*, and that the Law did ἱεροσύνην παντὶ τῷ ἔθνει χειροποιεῖν, *make every one a Priest for that time to offer up their own Passeeover*. But moreover, it is well known that Philo, though he were a Jew by Nation, yet was very * ignorant of Jewish Customs, having been born and bred up at Alexandria: and we have a Specimen of his mistakes here, in that he seems to make this difference between the Passeeover and the other Sacrifices, that they were only killed by the Priest, but the people themselves killed their own Passeeovers νόμος προσέειπεν, and νόμος χειρομαχόμενος, *according to the Law*; where he means doubtless that in Exod. 12. 16. *The whole Assembly of the Congregation of Israel shall kill it*. For this is that *Solenne delirium* of our late Authors also, which we have chastised before. But if he mean moreover, that the people did not only kill their Passeeovers, but do all

* Scalig. E-
lench. Tribar.
cap. 25. circa
finem. Item in
Emend. Temp.
de Cyclo Ju-
daeorum Kar-
raim. Et Hug.
Grotius in
Matt. 26.

other Priestly offices concerning them, when he says they were *ἱερωσύνην περιποιήσονται* · this, as it hath no ground from Scripture, (and I think will hardly find a Patron now to defend it) so it doth not prejudice our opinion of the *Passeover's being a Sacrifice*, but still much confirm it.

Secondly, it may seem to some a kind of impossibility to conceive how so many Sacrifices as there must be at every *Passeover* could all be offered upon one Altar, since there were no more by the Law permitted.

2 Chron. 35.

To which nevertheless I need not answer any thing but this, That there was nothing but the Fat and some of the Inwards burnt upon the Altar; and that the Bigness of the Altar was greater than perhaps is ordinarily conceived: For under the second Temple the *A-rea* thereof upon the Top was a *Square of twenty eight Cubits*, as the *Talmudists* constantly relate; to which *Josephus* also agreeth very near, if the difference of those Cubits which he useth be allowed. Only they may please to learn from the Instance of *Josiah's Passeover*, which was said to be so great, that *there was no Passeover like to that kept in Israel from the days of Samuel the Prophet unto that time*, that this was possible to be done: For it either is or must be confessed, that then they were all offered upon the Altar.

But lastly, we must confess ingenuously that there is one great Difficulty yet behind concerning our Saviour's last *Passeover*, which, according to the general consent of our best Divines, Criticks and Chronologers, was kept a day before the Jews kept their *Passeover*: Whether therefore his *Paschal Lamb* which he with his Apostles did then eat were first sacrificed at the Temple, and How could that be?

Where not to engage our selves any more than needs we must in that nice and perplexed, but famous, Controversie, concerning the *time of the Jewish Passeover about our Saviour's death*; it will not be amiss first, to take notice that the *Latin Church* ever maintained the contrary Opinion against the *Greeks*, viz. That the *Jews* kept the *Passeover* on the same night which our Saviour did: and though it be true that of later times most of our best-learned Authors have quitted that opinion of the *Latins*, and closed altogether with the *Greeks*, as *Paulus Burgenfis*, *Munster*, *Scaliger*, and *Casaubon*; yet notwithstanding our Country-man *Mr. Broughton* (understanding perhaps better than they did that the *Jewish Passeover* was a true and proper Sacrifice, and first, according to God's command, was to be offered up to God, before feasted on) espied a difficulty here concerning our Saviour's *Passeover* (which they took no notice of) that could not easily be solved; and therefore he thought good *scindere nodum*, as *Alexander* did, *to cut the knot which he could not loose*, and absolutely to deny that the *Jewish Passeover* and our Saviour's were then celebrated on two several nights. And he is of late seconded by *Johannes Cloppenburg*, a *Belgick Divine*, [in an Epistle written upon this Argument to *Ludovicus De Dieu*,] insisting upon the very same ground, because the *Paschal Lamb* which *Christ* with his Disciples did eat could not have been sacrificed at the Temple, unless it had been at the same time when the *Jewish Passeover* was solemnly celebrated.

His

His words to this purpose expressing fully Mr. Broughton's sense are these, *Non potuit mactari Agnus Paschalis extra Templum Hierosolymitanum: In Templo mactari non potuit citra generalem populi consensum: Quare neque Dies mactationis potuit anticipari.* It follows, *vel ergo dicendum Christum comedisse Agnum non mactatum in Templo, atque hoc facto (quod absit) Legem violasse; (juxta Legem enim Agnus privatim comedendus è Templo deferendus domi erat in aedes privatas, post igne absumptum in Templo adipem, & sanguinem delatum ad altare:.) Vel Judæos eodem tempore cum Christo Pascha celebrasse.*

But I must confess, although I am as much addicted to that *Hypothesis* of the Passover's being a Sacrifice, and as tender of it as Mr. Broughton could be or any body else; yet I cannot but yield my self captive to Truth, on which side soever it presents it self, and though it be *εἰς καὶ ἀπολέσιν τῆς ἰστορίας*, (as Aristotle saith a Philosopher should do) to the destruction of our own Phenomena.

And indeed those two places especially, brought out of S. John's Gospel, to prove that the Jews kept their Passover the day after our Saviour did his, seem to me to be unanswerable, nor any way cured by those *συνὰ φάρμακα* which are applied to them.

The first is Chap. 19. ver. 14. where the next day after Christ had kept his Passover with his Disciples, when Pilate delivered him up to the Jews to be crucified, it is said, that it was then *παρασκευὴ τῆς πάσχα*, the Preparation of the Passover; where they tell us, that by the Preparation of the Passover is meant the Preparation of the Sabbath on which the second day of the Passover fell. But, *en jecur Criticum!* as Scaliger sometimes cries out; and what a far fetch'd conceit is this?

The second is that in Chap. 18. ver. 28. When Jesus was led into Pilate's Judgment-hall early in the morning, it is said that the Jews themselves went not into the Judgment-hall, lest they should be defiled, but that they might eat the Passover. Here we are told that by eating the Passover is meant the eating of the Chagigah, that was killed the day before with the Passover, whereof something perhaps remained till the day following. And this Gloss is little better than the former: For although they appeal to that place in Deut. 16. 2. to prove that the Chagigah was sometimes called by the name of Passover, which indeed, if our English Translation were authentick, would make something for them, *Thou shalt therefore sacrifice the Passover unto the Lord thy God of the flock, and the herd*, as if there had been a Passover of Oxen as well as Sheep: yet in the Hebrew the words run thus, *וַתִּבְחַת פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר*, which, according to a several punctuation, and a several supplying of something that must be understood, may be expounded several ways; any of which is far better than that which our English Translators have unhappily pitch'd upon.

Onkelos in his Paraphrase (which seldom merits that name, being indeed commonly nothing but a rigid Version) reads it thus, *וְתִבְחַת פֶּסַח קִדְּם יְהוָה אֱלֹהֶיךָ מִן בְּנֵי עֵינָה וּנְכַח קִדְּשִׁי מִן חֹרִי*, i. e. *And thou shalt sacrifice the Passover before the Lord thy God of the sons of the flock, and the Peace-offerings (thereof) of oxen*: which interpretation is followed by R. Solomon and Aben-Ezra *צֹאן לְחֵיב הַפֶּסַח וּבָקָר לְשִׁלְמִים*, i. e. *Sheep for the Passover, and oxen for the Peace-offerings*

ings or the Chagigah. And it may be confirmed from that of *Josiah's* Passeover, 2 Chron. 35. 7. *Josiah gave to the people, of the flock, lambs and kids, all for the Passeover-offerings, to the number of thirty thousand, and three thousand Bullocks: where the Bullocks or the Herd are divided from the Passeover-offerings, because they served for the Peace-offerings or the Chagigah, as appeareth from ver. 13. They roasted the Passeovers with fire according to the ordinance; but the OTHER HOLY OFFERINGS (that is, the Peace-offerings or Chagigah) sod they in pots, and cauldrons, and pans.* Nachmanides hath another interpretation of it to this purpose, יצוה בפסח והוא השח שהזכיר כבר, i. e. He commandeth here the Passeover, which was a Lamb, as he had said before, (making the pause there;) וצאן ובקר אלים ועזים ובני בקר לחוג חגיגה, i. e. the flock and the Herd, or the Sheep and the Kids, and the young Bullocks, for the Chagigah; giving other instances in which the conjunctive particle *Van*, which he doth here supply, is in like manner to be understood.

And this Exposition is rather approved than the former, not only by *Abrabanel*, but also by the *Karraite* which I have before commended, who, quoting one *R. Aaron* for the Author of it, doth express it thus, ויהיה מאמר ונחת מוסך עצמו ואחר עמו ונחת פסח ליהוה אלהיך ונחת צאן ובקר, i. e. The word ונחת (Thou shalt sacrifice) is to be repeated ἀπὸ κοινῆς before THE FLOCK AND THE HERD, thus, And thou shalt sacrifice the Passeover to the Lord thy God, and thou shalt sacrifice Sheep and Oxen, or the Flock and the Herd; as in like manner Prov. 30. 3. the Particle [אך] not is to be repeated ἀπὸ κοινῆς from the former part of the verse. So that it cannot hence be proved that the Peace-offerings offered with the Passeover were ever called by the name of *Passeover*.

There is another place in the same Evangelist, that hath not been observed by any one to this purpose, which, if it were rightly understood, would be as clear a Testimony as any of the rest. And it is in the 19. Chapter, vers. 31. ἡν γὰρ μεγάλη ἡ ἡμέρα ἐγένετο τῷ σαββάτῳ, For that Sabbath-day was a great day. μεγάλη ἡμέρα, in the Greek of the Hellenists, is used for the First or the Last day of every solemn Feast, in which there was a holy Convocation to the Lord. This appeareth from *Esay* 1. 13. *Your New-moons and Sabbaths, the calling of Assemblies, (which was the First and Last day of the Feast) I cannot away with:* which the Septuagint render thus, τὰς νεμυνίας ὑμῶν καὶ τοὺς σαββάτῃς, καὶ τὰς μεγάλας ἡμέρας, *Your New-moons and Sabbaths, and your GREAT DAYS.* For the Last day of the Feast we have it used by our Evangelist, Chap. 7. ver. 37. *In the last day, the GREAT DAY of the Feast, ἡμέρα τῇ μεγάλῃ τῇ ἑσπέρῃ.* And doubtless by the same Evangelist for the First day of the Feast, in this place: and therefore the Jews did not eat their Passeover till the night before, which was the same night our Saviour was crucified.

Which may be strengthened farther by this Argument: That if the Jews had celebrated their Passeover the same night which our Saviour did his, it is certain they would never have gone about immediately with swords and staves to have apprehended him, and then have brought him to the High-priests Hall, and afterwards have arraigned him at *Pilate's* Judgment-seat, and lastly have crucified him; all the same

same day. For the *First* day of unleavened Bread was by the Law an holy Convocation to the Lord, on which it was not lawful to do any work : And we know the *Jews* were rigid enough in observing these Legal Ceremonies.

If then it must be granted that our Saviour with his Disciples kept the Passeeover the night before the vulgar *Jews* did celebrate it, our next work is to shew How it might be probable that our Saviour's Passeeover was first sacrificed at the Temple.

And here perhaps I might run for shelter to that Story in *Suidas*, upon the word *ἱερεὺς*, that *Christ* was enrolled into the number of the two and twenty Legal Priests that served at the Altar; from the pretended Confession of an ancient *Jew* in *Justinian's* time : and then he might possibly sacrifice his own Passeeover at the Temple, though the *Jews* had not solemnized theirs till the day after : But that I hold this to be a meer Fable, and that not only ridiculous, but impious.

Or I might take up the Opinion of the *Greeks*, that *Christ* did not keep a true Legal Passeeover, but a Feast of Unleavened Bread in imitation of it : or, as the learned *Hugo * Grotius* (who hath lately asserted this Opinion) expresseth it, not *πάχα ἄσπετον*, but *μνημονεύειν*, such as the *Jews* at this day keep, because the Temple being down, their Sacrifices are all ceased. But this Opinion hath been exploded by most of our late Authors ; and indeed I can no way satisfie my self in it, and therefore will not acquiesce in this Answer.

* In *Annot.*
ad *Matth.*
cap. 26.

But before we be able to give a true account of this *Quære*, we must search a little deeper into the true ground of this difference between our Saviour's Passeeover and the *Jews*.

The common Opinion is, that the *Jews* in our Saviours time were wont to translate their Festivals from one *Feria* to another upon several occasions ; as when-ever two Festivals were immediately to follow one another, to joyn them into one ; and therefore when any fell upon the sixth *Feria*, to put it over to the next *Feria* or the Sabbath, to avoid the concurrence of two Sabbaths together : in the same manner as the *Jews* use to do in their Calendar at this day, where they have several Rules to this purpose, expressed by Abbreviatures thus, *Adu, Badu, Gabaz, Zabud, Agu* ; whereof each Letter is a Numeral for some *Feria* : The Rule for the Passeeover is *בדו*, *Badu* ; that is, that it should not be kept on the Second, Fourth, or Sixth *Feria*. (There is an Extract of a Rabbinical Decree to this purpose under the name of *R. Eliezer*, in *Munster* upon *Matth.* chap. 26.) And therefore at this time when our Saviour was crucified, the Passeeover falling upon the sixth *Feria*, or Friday, was, say they, by the *Jews* translated, according to this Rule, to the next *Feria*, and kept on Saturday, or the Sabbath ; but our Saviour not regarding these Traditions, observed that day precisely which was commanded in the Law, *ἐν ᾗ ἔσθῃ ἄσπετον τὸ πάχα*, *Luk. 22. 7.* that is, as they expound it, upon which the Passeeover OUGHT to have been killed, which was Friday, the day before.

But, under favour, I conceive that all these Decrees, together with that *Ratiocinium* or Calendar to which they do belong, were not then in use in our Saviour's time, (although it be so confidently averred

verred by the incomparable *Joseph Scaliger*,) but long since invented by the Jews. Which I shall make appear, First, in that the ancient *Jews*, about and since our Saviours time, often solemnized as well the Passeovers, as the other Feasts, upon the *Feria's* next before and after the Sabbaths and those other *Feria's* which have been made rejectitious since by that Calendar. In the Talmudical Title *succoth* Chapter the last we read of *יום טוב הסמוך לשבת בן לפניו בן לאחריה*, that is, *a Feast going immediately before, or following immediately after, the Sabbath*. And in *Betzah*, c. 1. *שחר להיות ערב שבת שבת*, and *יום טוב חל להיות אחר*, *a Feast that falls to be on the evening of the Sabbath, or the day after the Sabbath*. In *Chagigah*, the second Chapter, *עצרת שחר להיות בערב שבת*, which is to the same purpose with the former. More particularly concerning the Passeover, *Pesachim* chap. 7. sect. 10. *Cssa, nervi, & omne residuum Agni paschalis, cremantor sexto decimo: Si is dies s ABBATU M, decimo septimo*. From this and divers like places of the Talmud *Aben Ezra* on *Levit. 23. ver. 4.* observes, *במשנה נזכר בתלמוד ראיות שהיה פסח בבדי*, *There be divers instances in the Misna and the Gemara of the Passeovers being kept in BADU*, that is, on those days which were made rejectitious in the late Calendar, the Second, Fourth and Sixth *Feria*. Therefore these Translations were not in use when the Doctors of the *Misna* and *Gemara* lived.

Secondly, in that the *Jews* ever, while the Temple stood, observed their New-moons and Feasts according to the *φάσγ* or Appearance of the Moon, and therefore had no Calendar for their Rule to sanctifie their Feasts by, but they were then sanctified by the Heavens, as the *Misna* speaks. This is so clearly delivered by *R. Moses Ben Maimon*, in that excellent *Halachah* entituled *KIDDUSH HACCHODESH*, that I wonder so many learned Men that are well skilled in those Authors should miss of it. For having spoken of the Rules of observing the *φάσγ*, he then adds, that these were never made use of since the *Sanhedrin* ceased in the Land of Israel, after the destruction of the Temple; since which time they have used a Calendar, calculated according to the middle motion of the Moon. *ודבר זה הלכה למשה מסיני הוא שבזמן שיש סנהדרין קובעין עלפי הראייה ובזמן שאין שם סנהדרין קובעין עלפי החשבון הזה שאנו מחשבים בו היום ואין נזקקין לראיה אלא פעמים שהיה יום שקובעין בחשבון זה הוא יום הראייה או קיום לו ביום או אחריו ביום*. *Et hæc erat Traditio Moysi in monte Sinai, quod omni tempore quo duraret Sanhedrin, constituerent Neomenias juxta φάσγ. hoc verò tempore quo jam cessavit Sanhedrin, constituerent secundum Calculum hunc Astronomicum quo nos hodie utimur: nec ullo modo jam ad φάσγ nos astringimus, cum sæpe contingat ut dies Legitimus secundum nostrum Calculum vel concurrat cum Lunari φάσγ, vel antevortat eam unicâ die, vel etiam subsequatur*. And again a little after most punctually, *ומאימתי התחילו כל ישראל לחשוב בחשבון זה מסוף חכמי תלמוד בעת שהרבה ארץ ישראל ולא נשאר בית דין קבוע אבל בימי חכמי משנה וכן בימי חכמי תלמוד עד ימי אבני ירבא על קבועת ארץ ישראל הו' סומכין*. *Quando primum ceperunt omnes Israelitæ computare secundum hunc Calculum? A fine Doctorum Talmudicorum, quando jam desolata erat terra Israel, neque erat Consistorium aut Synedrium quod determinaret: nam per omnes dies Doctorum Misnæ & Doctorum Gemaræ, usque ad Abaüm & Rabbaüm, acquiescebant*

acquiescebant omnes Judæi in Sanctione terræ Israelis. And those Rules forementioned of not keeping the several Feasts upon such and such *Feria's* were made together with this Calendar, as the same Author there also avoucheth: אין קובעין בחשבון זה בימי ארצו לפי שהחשבון זה הוא לקבוצ הירח והשמש בהליכה אמצעי לא במקום אחיז לפיכך עשי ויום קניעה ימים יחידים. *i. e. In this Account they never constituted the New-moon of Tisri upon Adu, because this Account was made according to the Conjunction of the Sun and Moon in the middle motion; therefore now they constituted some Legitimate and other Rejection days, which they could not do before, when the New-moon (and therefore all the other Feasts) was determined according to the פאסיס.*

But the *Talmud* was not completely finished till about the 500. year of the Christian *Æra*; therefore this Jewish Calendar, and these Rules concerning the Translation of Feasts, were not in being till about that time, and so could be no reason of this difference between the time in which our Saviour solemnized the Passover, and the other Jews.

For farther confirmation hereof we may observe that the *Karraites*, which have rejected the fond Traditions of the Pharisees, retain still the ancient custom of reckoning their New-moons ἀπὸ τῆς φάσεως, as **Scaliger* himself hath well observed: though in this he were mistaken, that he thought they had assumed it of late, merely out of hatred to the other Jews; whereas they have kept it in a constant succession from Antiquity and hold it still as necessary by Divine Right. אמנם הוא שכל ישראל מורים בה שמזמן המלכות היו מקדשים (saith my Author) מהחשקקה החרשים בראיית הירח: ועוד מהקש כח הרביר ערע הענין ממלת חדש יודע שהוא חדש: *This is confessed by all Israel, that from the time of the Kingdom they were ever wont to consecrate the New-moons by the פאסיס. and the very Etymon of the word Chodesh implies so much, for it signifies the Renewing of something; so that it is denominated from the Change of the Moon, or Phasis, as the Epocha and beginning of it.* And this is one of the great Controversies to this day between those two Sects of the Jews, the קראים or *Karraei*, and רבנים or *Rabbanæi*; which is grown at length to such a height, that the *Karraites*, decyphering the conditions of those Witnesses whose Testimonies might be accounted valid for the פאסיס, make this for one, that they should no way belong to the Sect of *Rabbanists*: which perhaps to observe in the Author's own words would not be unpleasant τοῖς φιλαρχαίοις καὶ φιλολέγοις. החנאי השני שלא יהיה חליק ברעיו בקדוש החדש מדעת חכמינו והנה מזה הצד ראוי לקבל עדות השמעלים מפני שהם הולכים אחרי דעת חכמינו בענייני הדאיה וברוב הזמנים אנו שרים עמם ואין ראוי לקבל לנו עדות הרבנים מפני שהם חלוקים ממנו בזה ואע"פ שאחינו ובשרנו הם אמנם בזה מרו ועצבו את רוח קדשו *i. e. A second condition is, that they be not such as hold an opinion concerning the Sanctification of the New-moon different from the Opinion of our Wise-men. And therefore in this regard we may receive the testimony of the Ishmaelites, (that is, the Turks and Saracens,) because they follow the opinion of our Wise-men concerning the Phasis, and in most of their appointed times they agree with us: But we may not receive the testimony of any one that is of the Sect of the Rabbins, because they are divided from us in this; and although they be our Brethren and our flesh, yet herein they have rebelled and grieved his holy Spirit.*

Having thus disproved the common and received Opinion, and re-

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* *Eren. Temp.*
p. 149, 150

*Talmud B-
byl. in Rosh
Hafshanah, &
Maimon. in
Kiddush Ha-
chod.

moved the False Ground of this Difference of time between our Saviour's Passeeover and the Jews, we come in the next place to lay down the True, which must be derived from that way of reckoning the Moneths, and of determining the ראש החודש the *Head or Beginning of the moneth*, which was in use in our Saviour's time, which (as we have shewed already in general) was by the φάσγς so it will be expedient to describe the whole manner of it more particularly from authentick Authors *.

In the great or outer Court of the Temple there was a house called *Beth-Jazek*, where the Senate sate all the thirtieth day of every moneth, to receive the Witnesses of the Moon's apparence, and to examine them. And here they always had a Feast provided for the entertainment of those that came, to encourage men to come the more willingly. In ancient times they did admit of Strangers, and receive their Testimony, if it were approved upon examination. But when the Hereticks (that is, the Christians) afterward grew up, by whom (they say) they were sometimes deluded, they began to grow shy, and to admit of none but such as were approved of to be of the Jews Religion. If there came approved Witnesses upon the thirtieth day, of the φάσγς seen, then the chief man of the Senate stood up and pronounced MEK UDDASH, *It is sanctified*: and the people standing by caught the word from him, and cried out MEK UDDASH, MEK UDDASH. Whereupon there was notice presently given to all the Country: which was done at first by Torches from Mountain to Mountain, till at length the Christians (they say) abused them in that kind also with false Fires; wherefore they were fain to send Messengers from place to place over the whole Land to give intelligence of the New-moon. But if, when the Consistory had sate all the thirtieth day, there came no approved Witnesses of the φάσγς, then they made an Intercalation of one day in the former month, and decreed the following one and thirtieth day to be the Calends. And yet notwithstanding, if after the fourth or fifth day there should come some Witnesses from afar, that testified they had seen the φάσγς in its due time, nay though they came toward the end of the month, (אפילו באו בסוף החודש) the Senate, when they had used all means by affrighting them from that Testimony, that so, if it were possible, they might decline a new Consecration, (after they had already made an *Embolism* in the former moneth) if the Witnesses remained constant, were then bound to alter the beginning of the moneth, and reckon it a day sooner, to wit, from the thirtieth day.

Here we see the true Ground of the Difference of a Day that might arise continually about the Calends of the moneth, and so consequently about any of the other Feasts, which did all depend on them; viz. between the true time of the Moon's φάσγς, upon the thirtieth day, and that of the Senate's Decree, a day after. For since it appears out of their own Monuments, how unwilling they were, having once made a Consecration of the *Neomenia*, to alter it again; it may be probably conceived that in those degenerated times the Senate might many times refuse to accept the Testimony of undoubted Witnesses: and then it seems they had such a Canon as this, בית דין שקדשו את החודש

בין שונגים בין מוטעים הנה זה מקורש וחייבין הכל לחקק הסועים על היום
אע"פ שזה יורע שטעו, *That whatsoever time the Senate should conclude of for
the Calends of the moneth, though it were certain they were in the wrong,
yet all were bound to order their Feasts according to it:* Which I can-
not think was approved of by our Saviour and the most pious *Jews*.
And therefore I conceive it most probable, that this was the very case
between our Saviour's Passover and the *Jews*, in that he followed
the True *φάσις*, confirmed by sufficient and assured Witnesses; but
the other *Jews* superstitiously observed the pertinacious Decree of the
Senate or *Sanhedrin*, which was for the day after.

And now at last we are come again to the *Acme* of the Question
that was first propounded, How our Saviour's Passover, notwith-
standing all this, might be sacrificed the day before those of the other
Jews were.

To which I answer, That upon this Ground, not only our Saviour
and his Apostles, but also divers others of the most religious *Jews*,
kept the Passover upon the fifteenth day from the true *φάσις* of the
Moon, and not from the Senate's Decree: which I may confirm from
the Testimony of *Epiphanius*, that reports there was at this time
ἑστίασις, a Tumult and contention, amongst the *Jews* about the Passe-
over; and so we may easily perswade those other Evangelists, that
intimate *Christ's* Passover to have been solemnized when many
others kept it, to agree with *S. John*, who assures us that it was also
by divers *Jews* kept the day after. Now it was a Custom among the
Jews, in such doubtful cases as these, which oftentimes fell out, to
permit the Feasts to be solemnized, or Passovers killed, on two se-
veral days together. *Maimonides* affirmeth, that in the remoter parts
of the land of *Israel* they always solemnized the Feast of the New-
moons two days together; nay, in *Jerusalem* it self, where the Senate
sate, they kept the New-moon of *Tisri*, which was the beginning of
the year, twice, lest they should be mistaken in it. In the *Talmud*
we have an instance of the Passover's being kept two days together,
because the New-moon was doubtful, in *Gemara Rosh Hashanah*, cap. 1.
Hence the *Karaites*, who still keep the ancient custom of observing
the Moon's *φάσις*, retain it as a Rule to this day, לעשר שני ימים מספק,
observare duos dies propter dubium. Nay the Rabbinical *Jews* them-
selves, since they have changed the *Phasis* for the Synod or Conjun-
ction of the Moon in the middle motion, in imitation hereof still observe
to keep the Passover two days together, *iisdem Ceremoniis*, as the
learned Author of the Jewish Synagogue reports: and *Scaliger* him-
self, not only of that, but also of the other Feasts, *Judei post insti-
tutionem bodiorni computi eandem solennitatem celebrant biduo. propterea
quod mensem incipiant à medio motu Lune: itaque מספק מחברות המארים
propter dubium Conjunctionis Luminarium, Pascha celebrant 15. & 16.
Nisan, Pentecosten 6. & 7. Sivan, Scenopegia 15. & 16. Tisri; idque
vocat נליחת שני ימים, Festum secundum Exsiliorum.*

In Panario
Har. II.

Now then we see that nothing hinders but that the Passover might
be a Sacrifice. And thus we have hitherto cleared the way.

C H A P. IV.

Demonstrated, that the Lord's Supper in the Christian Church, in reference to the true Sacrifice of Christ, is a Parallel to the Feasts upon Sacrifices both in the Jewish Religion and Heathenish Superstition.

BUT lest we should seem all this while to set up Fancies of our own, and then sport with them, we come now to demonstrate and evince that *the Lord's Supper* in the proper Notion of it is **EPULUM EX OBLATIS**, or **A FEAST UPON SACRIFICE**; in the same manner with the *Feasts upon the Jewish Sacrifices* under the Law, and the *Feasts upon ΕΙΔΩΛΟΘΥΤΑ*, (things offered to Idols) among the Heathens: And that from a place of Scripture where all these three shall be compared together, and made exact Parallels to one another.

I CORINTH. Chap. 10.

- 14. Wherefore, my dearly beloved, flee from Idolatry.
- 15. I speak as to wise men, judge ye what I say.
- 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?
- 18. Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar?
- 20. Now I say that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils.
- 21. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lords Table, and of the Table of Devils.

Where the Apostle's Scope being to convince the *Corinthians* of the unlawfulness of eating things sacrificed to Idols, he doth it in this manner: shewing that though an Idol were truly Nothing, and things sacrificed to Idols were physically Nothing, as different from other Meats [as it seems they argued, and *S. Paul* confesses, ver. 19.] yet morally and circumstantially, to eat of things sacrificed to Idols in the Idol's Temple, was to consent with the Sacrifices, and to be guilty of them.

Which he doth illustrate, First, from a *Parallel Rite* in Christian Religion; where the eating and drinking of the Body and Blood of *Christ*, offered up to God upon the Cross for us, in the *Lord's Supper*, is a real Communication in his Death and Sacrifice: ver. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Secondly from another *Parallel* of the same Rite among the *Jews*; where

where always they that ate of the Sacrifices were accounted partakers of the Altar, that is, of the Sacrifice offered up upon the Altar: ver. 18. *Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar? In veteri Lege quicumque admittebant ad edendum de Hostiis oblatis, censebantur ipsius Sacrificii, tanquam pro ipsis oblatis, fieri participes, & per illud sanctificari:* as a late Commentator fully expresses it.

Therefore, as to eat the Body and Blood of Christ in the Lord's Supper is to be made partaker of his Sacrifice offered up to God for us; as to eat of the Jewish Sacrifices under the Law was to partake in the Legal Sacrifices themselves: so to eat of things offered up in Sacrifice to Idols was to be made partakers of the Idol-Sacrifices, and therefore was unlawful.

For, *the things which the Gentiles sacrifice, they sacrifice to Devils;* but Christ's Body and Blood was offered up in Sacrifice unto God, and therefore they could not partake of both together, the Sacrifice of the true God, and the Sacrifice of Devils. *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the table of Devils.* S. Paul's Argument here must needs suppose a perfect Analogy between these three, and that they are all Parallels to one another, or else it hath no strength. Wherefore I conclude from hence, That the LORD'S SUPPER is the same among Christians in respect of the Christian Sacrifice, that among the Jews the Feasts upon the Legal Sacrifices were, and among the Gentiles the Feasts upon the Idol-Sacrifices; and therefore EPULUM SACRIFICIALE, or EPULUM EX OBLATIS. ΟΝΕΡ ΕΔΕΙ ΔΕΙΞΑΙ.

CHAP. V.

The Result of the former Discourse: That the Lord's Supper is not a Sacrifice, but a Feast upon a Sacrifice.

THUS having declared and demonstrated the True Notion of the Lord's Supper, we see then how that Theological Controversie, which hath cost so many Disputes, *Whether the Lord's Supper be a Sacrifice*, is already decided: For it is not SACRIFICIUM, but EPULUM ΕΚ ΤΗΣ ΘΥΣΙΑΣ not A SACRIFICE, but a Feast upon Sacrifice; or else in other words, not OBLATIO SACRIFICII, but, as Tertullian excellently speaks, PARTICIPATIO SACRIFICII, not the offering of something up to God upon an Altar, but the Eating of something which comes from God's Altar, and is set upon our Tables. Neither was it ever known amongst the Jews or Heathens, that those Tables upon which they did eat their Sacrifices should be called by the name of Altars. S. Paul, speaking of the Feasts upon the Idol-Sacrifices, calls the places upon which they were eaten the Table of Devils, because the Devils meat was eaten on them; not the Altars of Devils: and yet doubtless he spake according to the true propriety of speech, and in those technical words that were then in use amongst them. And therefore, keeping the

the same Analogy, he must needs call the *Communion-Table* by the name of *the Lord's Table*, i. e. the Table upon which *God's Meat* is eaten; not his *Altar*, upon which it is offered. It is true, an *Altar* is nothing but a *Table*; but it is a *Table upon which GOD himself eats*, consuming the Sacrifices by his *holy Fire*: but when the same *Meat* is given from *GOD* unto *US* to eat of, the relation being changed, the place on which *WE* eat is nothing but a *Table*.

And because it is not enough in any Discourse, as *Aristotle* well observeth in his *Ethicks*, to confute an Error, unless we can also shew τὸ αἴτιον τῆς ᾧδ'ος, the Cause of that Error; having thus discovered the True Notion of the Lord's Supper, we may easily discern from hence also how that mistake grew up, and that by the degeneration of this Truth. There is a Sacrifice in the Lords Supper symbolically, but not there as offered up to God, but feasted on by us; and so not a *Sacrifice*, but a *Sacrificial Feast*: Which began too soon to be misunderstood.

CHAP. VI.

The farther Improvement of that General Notion, How the Lord's Supper is a Federal Rite between God and us, at large: concluded with a memorable Story out of Maimonides and Nachmanides.

I Should now come to make some farther Improvement of this General Notion of the Lords Supper, by shewing what these Feasts upon the Sacrifices did signifie under the Law; and then applying the same in a more perfect manner to the Lord's Supper under the Gospel, being warranted thereunto by that Analogy which is between them. But because there may be divers Glosses and Interpretations of these Feasts upon the Sacrifices, which are obvious to every common understanding, we will decline them all, and pitch only upon one, which is not so vulgarly understood; and it is this, *That the Eating of Gods Sacrifices was a FEDERAL RITE between God and those that offered them*; according to the Custom of the Ancients, and especially in those Oriental parts, to confirm and ratifie their Covenants by Eating and Drinking together.

Gen. 26.

Thus when *Isaac* made a Covenant with *Abimelech* the King of *Gerar*, the Text saith, *He made him and those that came with him a Feast, and they did Eat and Drink, and rose up betimes in the morning, and swore to one another.*

When *Laban* made a Covenant with *Jacob*, Gen. 31. ver. 44. Now therefore come (saith *Laban*) let us make a Covenant, I and thou and let it be for a witness between me and thee: Then it follows in the Text, *They took Stones, and made a heap, and did eat there upon the heap; and Laban called it JEGAR-SAHADUTHA*, in his Chaldee Tongue, but *Jacob* (in the Hebrew Language) *GALEED*, i. e. *A heap of witness*; implying that those Stones upon which they had eaten and drunk together should be a witness against either of them that should first violate that Covenant. R. *Moses Bar Nachman* in his Comment thus glosseth upon this place, אכלו שם סעט לזכרון שהיו דרך באים בברית לאכול

שניהם

שניהם סלחם אחד לחבירו ולאברה ואתי בואם בשבועה ובברית ובה ועשה להם נרה נולה i. e. *They did eat there a little upon the heap for a Memorial: because it was the manner of those that enter into Covenant to eat both together of the same Bread, as a Symbol of Love and Friendship.* And Isaac Abrabanel much to the same purpose, היה מנהג בנייהם שהאכלים לחם ער שלחן אחד יושבו לאחים נאמנם i. e. *It was an ancient custom amongst them, that they which did eat Bread together upon the same Table should be accounted ever afterward as entire Brethren.* And in this sence he conceiveth that place, *Lamentations 5. 6.* may be expounded, *We have given the hand to the Egyptians and to the Assyrians by fulness of Bread, i. e. We have made a Covenant with them.*

Joshua 9. ver. 14. when the Gibeonites came to the Israelites, and desired them to make a League with them, it is said, *The men of Israel took of their viſuals, and asked not counsel of the mouth of the Lord;* that is, they made a Covenant with them, as Kimchi learnedly expounds it, לקחו מצידים ואכלו מפננו בברית כיו שיבטחו בהם, *Acceperunt de Viatico ipſorum & comederunt cum illis per modum Fæderis.* For so it follows afterward in the Text, *And Joshua made peace with them.*

Hence also was that emphatical Expression, *Pſam 41. 9.* spoken literally by David of Achitophel, *Mine own familiar friend, that did eat of my Bread, hath lift up the heel against me;* but seeming prophetically to glance at Judas, that dipping with Christ in the same dish betrayed him. The singular Emphasis of which speech we, that are unacquainted with this Custom of the Oriental Nations, cannot easily perceive; neither can we any where better learn it, than from that passage of Celsus in Origen, who carping at that History of Judas his betraying Christ in the Gospel, as an incredible thing, made in the mean while an excellent Comment upon this Prophecy, when he little thought of it. *ὅτι ἀνθρώπων μὲν ὁ κοινωνήσας τραπέζης ἐν ἑαυτῷ ἐπιβέβηκεν, πολλῶν πλέον ὁ δὲ συνδωχῆται ἐν ἑαυτῷ ἐπιβέβηκεν*, i. e. *Si homini nemo insidiaretur ejusdem mensæ particeps, multò minus Deo.* And Origen's Reply to him, which shews that though this were an unusual thing, yet it sometime came to pass, is very pregnant also for our purpose: *τίς γὰρ ἐν οἷδεν ὅτι πολλοὶ κοινωνήσαντες ἁλῶν καὶ τραπέζης ἐπέβησαν τοῖς συνεσίοις; καὶ πλήρης ὄντι ἡ ἐμλίων καὶ βαρεῶν ἰσχυρία τοῖσταν ᾠδωμάτων. καὶ οὐκ οἶδον γὰρ ὁ Πάριος Ἰαμβοποιὸς τὴν Λυκάμειαν μετὰ ἁλῶν καὶ τραπέζαν συνθήκας ἀδετήσαντα, φησὶ πρὸς αὐτὸν, Ὁρμον ὃ εὐσφιάδης μέγαν, ἁλῶν καὶ τραπέζαν. i. e. Quis ignorat multos ad communionem Salis & Mensæ adhibitos insidiatos tamen suis contubernaliſibus? Plena est Historia tam Græcorum quàm Barbarorum exemplis ejusmodi. Et Parius ille Iamborum scriptor, exprobrans Lycambæ violatum Fædus quod Sal & Mensa conciliaverat, sic etiam alloquitur, Sacramentum irritasti magnum, Salem atque Mensam.* All which makes manifest what an heinous offence it was accounted anciently, to be guilty of the breach of a Covenant which had been confirmed by Eating and Drinking together.

In the seventh Verse of Obadiah, that Prophet speaks to Edom in this manner, *All the men of thy confederacy have brought thee to the border; the men that were at peace with thee have deceived thee; they that eat thy Bread have laid a wound under thee.*

In

In the New Testament, that place (*John* the fourth, verse the ninth) is well observed by *Heinsius* in his *Aristarchus* to carry this notion, *How is it that thou, being a Jew, askest drink of me, being a woman of Samaria?* *Suavissimè dictum* (saith that forenamed Critick) *ex eorum more qui, cum peregrini essent, aut alieno fuissent animo, animis conciliandis Cibum mutuò ac Potum alter alterius gustabant.*

Wherefore I think from all these Instances I may conclude that this is the true Etymon of that Hebrew word בְּרִית, which signifies a *Covenant* or any Federal Communion betwixt parties, from בָּרַר *comedere*, because it was the constant Custom of the Hebrews and Oriental Nations to establish Covenants by eating and drinking together; as hath been shewed.

And as the Jews, so likewise did the Heathens in the same manner use to ratifie their Covenants between parties by *Eating together*. *Lucian* in *Toxaris* reports it of the *Scythians*, that when any one was injured, and could not revenge himself, the manner was, that he should kill an Ox and cut it into small pieces; which being boiled, he was to sit down by them with his hands behind him, (which was a gesture of earnest supplication amongst them) and then whosoever was minded to help him came, and did eat a piece of his Flesh, and so with this Ceremony promised to assist him. And this was accounted a Covenant of mutual defence between them; whence that Greek Proverb, Ἐνὶ πέτρῳ ἐλάττωτο, *In tergore bovis defecit*, of which *Eraſmus* in his *Adagies*.

Herodotus reporteth of the *Persians*, that they made their Leagues and Covenants at Feasts: and of the *Nasamoncs* a people of *Lybia*, that they composed Peace by stretching out a Cup full of Wine to each other, and pledging one another in it. *Alexander ab Alexand.* relates this of the *Thracians* and *Egyptians*, that *E cornibus boum (quæ veteribus Poculorum loco erant) vina sibi invicem propinantes, id firmissimum contracti Fœderis vinculum esse putabant.* *Curtius* reporteth of the *Macedonians*, quòd patrio ritu Fœdus quod sanctissimum velent haberi sic inibant, ut Panem gladio divisum uterque libaret.

And therefore *Alexander*, when he fell in love with *Roxana*, commanded Bread forthwith to be brought before him; which when he had divided with his sword, and they had both tasted together of, he took her presently to himself as his Wife. And there remaineth a Custom to this day, something like this, at Weddings in many Countries, That when the Bridegroom and Bride are come from Church, they have a piece of Cake brought them, which when the Bridegroom hath tasted, he gives it to the Bride to taste of likewise, in token of a Covenant between them. The *Germans* still use to conclude of Bargains, and ratifie Friendship between parties, by drinking together, as appeareth by that phrase which they have, *Den Frieden truncken, Pacem bibere.*

In like manner, I say, the Eating of Sacrifices, which were God's meat, was a *Federal Rite* between God and those that did partake of them, and signified there was a Covenant of Friendship between him and them.

For the better conceiving whereof, we must observe, That *Sacrifices*, beside the nature of *Expiation*, had the Notion of *Feasts*, which God

God himself did, as it were, feed upon. Which I explain thus: When God had brought the children of *Israel* out of *Egypt*, resolving to manifest himself in a peculiar manner present among them, he thought good to *Dwell amongst them* in a visible and external manner; and therefore while they were in the Wilderness and sojourned in Tents he would have a *Tent* or *Tabernacle* built, to sojourn with them also. This Mystery of the Tabernacle was fully understood by the Learned *Nachmanides*, who in few words, but pregnant, thus expresseth it, עקר החפץ במשכן הוא מקום מנוחת השכינה; and again, סוד המשכן הוא שיהיה הכבוד אשר שכן על דה סני שוכן עליו: that is, *The Mystery of the Tabernacle was this, that it was to be a place for the Shechinah or Habitation of Divinity to be fixed in*: And this, no doubt, as a special Type of God's future *Dwelling* in *Christ's* Humane Nature, which was the TRUE SHECHINAH. But when the *Jews* were come into their Land, and had there built them Houses, God intended to have a fixed Dwelling-house also, and therefore his moveable Tabernacle was to be turned into a standing Temple. Whence by imitation came all those Temples among the Heathens, which they apprehended as so many places of peculiar Residence or Habitation for their Deities, next the Heavens, to dwell in; as appears by that of *Silius*, amongst many others,

——— Tarpeie Pater, qui Templa secundam
Incolis à Cælo sedem ———

Now the Tabernacle or Temple being thus as a *House* for God to dwell in visibly, to make up the *Notion* of *Dwelling* or *Habitation* complete, there must be all things suitable to a House belonging to it. Hence in the Holy Place there must be a *Table* and a *Candlestick*, because this was the ordinary Furniture of a Room; as the fore-commended *Nachmanides* observes, יסמך השלחן והמנורה שהם כלים כמוהו ויורו על ענין המשכן, i. e. He addeth a Table and a Candlestick, because these suit the Notion of a Dwelling-House. The Table must have its *Dishes*, and *Spoons*, and *Bowls*, and *Covers*, belonging to it, though they were never used, and always be furnished with *Bread* upon it. The *Candlestick* must have its *Lamps* continually burning.

Hence also there must be a *continual Fire* kept in this House of God's upon the Altar, as the *Focus* of it: to which Notion I conceive the Prophet *Esay* doth allude, Chap. 31. ver. 9. אשר אור לו בציון ותנור בירושלים. which I would thus translate, qui habet ignem suum in Sion, & focus suum in Jerusalem.

And besides all this, to carry the *Notion* still farther, there must be some *constant Meat* and *Provision* brought into this House, which was done in the *Sacrifices*, that were partly consumed by *Fire* upon God's own Altar, and partly eaten by the *Priests*, which were *God's Family*, and therefore to be maintained by him. That which was consumed upon God's Altar was accounted GOD's MESSE, as appeareth from the first Chapter of *Malachy*, where the Altar is called GOD's TABLE, and the Sacrifice upon it GOD's MEAT; *Yesay*, The Table of God is polluted, and the fruit thereof, his Meat, is contemptible: And often in the Law the Sacrifice is called God's לחם that is, his

Ver. 22.

E

Bread

Bread or Food. Whence in that learned Hebrew Book *Cozri*, the King *Haber* objects to the Jew *Cozar* against his Religion, that it seemed to place Corporeity in God, in making him to feed upon the Flesh of Beasts in these Sacrifices. To which the Jewish Doctor answers Cabbalistically in this manner; That as in men Corporeal Meat is a means to unite and continue the Soul (which is a Spirit) to the Body: so in the Land of *Israel* the Blood of Beasts offered up in Sacrifice had an attractive Power to draw down Divinity, and unite it to the Jews. And methinks this may be a little farther convinced from that passage in the 50. Psalm, *If I were hungry, I would not tell thee; for the world is mine and the fulness thereof. Will I eat the Flesh of Bulls, or drink the Blood of Goats?* For though it be here denied that God did really feed upon the Sacrifices, yet it is implied there was some such Allusive signification in them.

Wherefore it is farther observable, that beside the *Flesh* of the Beast offered up in Sacrifice, there was a *Mincah* or *Meat-offering*, made of Flowr and Oyl, and a *Libamen* or *Drink-offering*, that was always joyned with the Daily Sacrifice, as the *Bread* and *Drink* which was to go along with God's *Meat*.

It was also strictly commanded that there should be Salt in every Sacrifice and Oblation; because all Meat is unsavoury without Salt: as R. *Moses Bar Nachman* hath here also well observed, מפני שאינו דרך כבוד להיוור לחם השם מכלי מלח, i. e. *Because it was not honourable that God's Meat should be unsavoury, without Salt.*

Lastly, all these things were to be consumed on the Altar only by the Holy fire that came down from Heaven, because they were *God's Portion*, and therefore to be eaten or consumed by himself in an extraordinary manner. And this the Devil sometime imitated, in some Sacrifices offered up to him. For so I understand that passage of *Pindar* in his *Olympiacks*, Ode 7. speaking of the *Rhodians*, That when they had prepared, and were come to offer Sacrifice to *Jupiter*, they had by chance forgotten to bring Fire with them: But *Jupiter*, being conscious of their good intentions, rained down upon them A GOLDEN SHOWER, (as I understand it) A SHOWER of Fire: A pure imitation of the Sacred Story. Take it in that elegant Poet's own words.

καὶ τοὶ γὰρ αἰθέρας ἔχοντες
σπέρμ' ἀνέβαν φλογὸς ἔ,
τεύξαν δ' Ἀπυροῖς ἱεροῖς,
Ἄλσθ' ἐν ἀκρεπτεῖ κένοισι μὲν ξαν-
θὰν ἀγαθὴν νεφέλαν,
πολὺν ὕσε χροσόν.

That is, according to *Benedictus* his Metaphrase, *Etenim Rhodii ascenderunt, quamvis non habentes ardentis semen ignis. Verum dum instruunt sacrificiis igni carentibus aram in arce, illis quidem flavam adducens nebulam, multum pluit [Jupiter] aurum.*

And *Solinus* reports it of the *Vulcanian Hill* in *Sicily*, that they which offered Sacrifice upon it, never put fire to it, but expected it should be kindled from Heaven. His words according to *Salmasius's* Edition

Edition are these ; *Nec longè indè Collis Vulcanius, in quo qui divine rei operantur, ligna vitea super aras struunt : nec Ignis adponitur in hanc congeriem. Cum proficinas intulerunt, si adest Deus, si sacrum probatur, Sarmenta, licèt viridia, spontè concipiunt, & nullo inflagante halitu, ab ipso Numine fit accendium. Ibi epulantes adludit flamma, quæ, flexuosis excessibus vagabunda, quem contigerit non adurit ; nec aliud est quàm imago nuncia perfecti ritè Voti.* The place is very remarkable ; and where he says thus, *Epulantes adludit flamma*, he alludeth to that custom of Feasting on the Sacrifices, which was before explained.

I will add to all this the words of a late learned Author, that sometime stumbled unawares upon this very Notion which we are now about, and yet exprest it happily in this manner ; *Deus ad suam cum populo Judæorum familiaritatem significandam, sibi ab illo carnes, sanguinem atque fruges in ALTARI atque MENSA offerri voluit, ut ostenderet se quasi COMMUNEM in illo populo habere MENSAM, esse illius CONVIVAM perpetuum, atque ità familiariter cum illis habitare.*

And as it was thus among the Hebrews, so it seems that Sacrifices had the Notion of Feasts likewise among the ancient Persians that worshipped the Fire ; of whom *Maximus Tyrius* thus relateth, "οτι ἑπιφροσύνῃ περὶ τῶν πυρὸς ἑπιλέγουσιν, πῦρ θεοῦ πατέρα, ἔδωκε, i. e. bringing in the Sacrifices to the Fire, which was their god, they were wont to say, Ignis Domine, comede.

The Sacrifices then being God's Feasts, they that did partake of them must needs be his CONVIVÆ, and in a manner EAT and DRINK with him, And that this did bear the Notion of a Federal Rite, in the Scriptures account, I prove from that place, *Levit. 2. 13. Thou shalt not suffer the SALT OF THE COVENANT of thy God to be lacking, with all thine Offerings thou shalt offer Salt.* Where the Salt that was to be cast upon all the Sacrifices is called THE SALT OF THE COVENANT, to signifie, that as men did use to make Covenants by Eating and Drinking together, where Salt is a necessary Appendix ; so God by these Sacrifices, and the Feasts upon them, did ratifie and confirm his Covenant with those that did partake of them, inasmuch as they did in a manner EAT and DRINK with him.

For Salt was ever accounted amongst the Ancients a most necessary Concomitant of Feasts, and Condiment of all Meats. כל סעודה שמתך בלחם בה אינה סעודה, saith the Jewish Proverb, in *Beracoth*, *Omne Convivium in quo non est salitum, non est convivium.* And therefore because Covenants and Reconciliations were made by Eating and Drinking, where Salt was always used, salt it self was accounted among the Ancients AMICITIÆ SYMBOLUM. ἄλας ἡ τῶν φίλων, *Sal & Mensa*, was used proverbially among the Greeks to expresse Friendship by ; ἄλας ἡ τῶν φίλων παραβάλλειν, in the words of *Origen* before quoted, out of *Archilochus*, *Sal & Mensam transgredi*, was to violate the most Sacred League of Friendship. *Æschines* in his Oration *De perperam habità Legatione* hath a passage very pertinent to this purpose, τὰς δὲ ἡ πόλεως ἄλας ἡ δημοσίαν τῶν φίλων ὡς πλείους δὲ πείσονται, *Etenim Civitatis Sales & communem Mensam ait se plurimi facere de-*

bere. Thus I understand that Symbol of Pythagoras, ἡ ἀλα πρεσβυτεῖται, (by Erasmus's lieve) for Friendship & Hospitality. There is a pregnant instance of this very phrase in the Scripture, Ezra 4. 14. where our Translators read it thus, *Because we have maintenance from the King's Palace:* but the words in the Chaldee run after this manner, כֶּעָן כִּי-קָבַל מֶלֶךְ הַיְלָלָה מִלְחָתָא, i. e. *quod Sale Palatii salivimus, Because we have eaten of the King's Salt,* [that is, because we have engaged our selves in a Covenant of Friendship to him, by eating of his Meat,] *therefore it is not meet for us to see the King's dishonour.* That Proverb mentioned in Tully makes to this purpose, *Multos modios Salis simul edendos esse, ut amicitie munus completum sit:* Which was, because that Federal Symbol had been so often abused, Nay hence there remaineth a Superstitious Custom amongst us and other Nations to this day, To count the Overturning of the Salt upon the Table ominous, as betiding some evil to him towards whom it falls: *Quia Amoris & Amicitie Symbolum.* And by this time I think I have given a sufficient Comment upon מֶלֶךְ הַיְלָלָה, the Salt of the Covenant in the Text.

Only I must not forget, that as in God's Sacrifices there was ever Salt to be used, so the like was generally observed in the Heathen Sacrifices; as that one place out of Pliny, amongst many, shall sufficiently testify, *Maxima Salis autoritas ē sacris veterum intelligitur, apud quos nulla sacra sine mola salsa conficiebantur.* And the reason of it also is thus given by that famous Scholiast upon Iliad. α'. διότι οἱ ἄλλες φιλίας σμυβόλον, *because Salt is a Symbol of Friendship:* which is the same with that reason given by God, why he would always have Salt in his Sacrifices, because it was מֶלֶךְ הַיְלָלָה, that is, *Sal solum fœderis*, as before was shewn. And this Phrase, being thus explained will clearly expound that other Phrase, about which Criticks have laboured so much in vain, where the same words are used, but inverted, and a Covenant is called a *Covenant of Salt*, as Salt is here called the *Salt of the Covenant*, Numb. 18. 19. and 2 Chron. 13. 5. viz. because Covenants were established by eating and drinking together, where Salt was a necessary Appendix.

Now therefore, that we may return; As the Legal Sacrifices, with the Feasts upon those Sacrifices, were FEDERAL RITES between God and men; in like manner, I say, the Lord's Supper under the Gospel, which we have already proved to be EPULUM SACRIFICIALE, a Feast upon Sacrifice, must needs be EPULUM FOEDERALE, a Feast of Amity and Friendship between God and men; where by Eating and Drinking at God's own Table, and of his Meat, we are taken into a sacred Covenant and inviolable League of Friendship with him.

Which I will confirm from that forecommended place, whence I have already proved that the Lord's Supper is a *Feast upon Sacrifice*. For there the Apostle thus dehorts the *Corinthians* from eating of the Feasts upon Idol-Sacrifices, which are a Parallel to the Feast upon the Christian Sacrifice in the Lord's Supper, because this was to have Fellowship and Federal Communion with Devils; *The things that the Gentiles sacrifice they sacrifice to Devils, and not to God; and I would not, brethren, that ye should have FELLOWSHIP (or COMMUNION, κοινωνίαν) with Devils.* Where the Comment of St. Chrysostome is excellent to

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our purpose : Εἰ γὰρ ἐπ' ἀνθρώπων τὸ κοινωνεῖν ἁλῶν καὶ τραπέζης φιλίας ἀφορμὴ καὶ σύμβολον γίνεται, ἐγχαρῆαι καὶ ἐπὶ δαιμόνων τὸ τοῦτο συμβεῖναι. that is; If among men to communicate of Bread and Salt be a token and Symbol of Friendship; it must carry the same Notion between men and Devils in the Idol Feasts. If therefore to eat the Sacrifice of Devils be to have Federal Communion with those Devils to whom it was offered; then to eat of the Sacrifice of Christ, once offered up to God, in the Lord's Supper, is to have Federal Communion with God.

There is an excellent Story in Maimonides his *Moreh Nevuchim* concerning an ancient Custom of the Zabii, of Feasting together with their gods in this Federal way, which will much illustrate this Notion. For going about to give the reason why the eating of Blood was forbidden in the Law, he fetches it from the Idolatrous use of it then in Moses's time among the Zabii; according to his Principles, who thought the reason of all the Ceremonial Precepts was to be fetched from some such accidental Grounds, because those Laws were not *Primæ*, but *Secundæ intentionis* in God. *Multarum Legum rationes & causæ* (saith he) *mibi innotuerunt ex cognitione fidei, rituum, & cultus Zabiorum.*

By these Zabii he means the ancient Chaldeans; the word in the Original Arabick, according to the Copy of Joseph Scaliger, being thus written, *صليتن*. *A Vento Apeliote sic dicti*, (as he * observes) *quasi*

In Epist. 62. ad Isaacum Casaubonum.

dicat Orientales. And that Book which Maimonides so often quoteth concerning that Nation, their Rites and Religion, is still extant among the Mahumetan Arabians, as the same Scaliger avoucheth. The Story then is this, according to the Hebrew Translation of R. Abben Tibbon, lib. 3. cap. 46. דע כי היום הוא שמה מאד בעיני הצאבה ועם כל זה היו אוכלים אותו מפני שהיו חושבים שהוא מזון השדים ובשאלו אותו מי שאכלו כבר השתתף עם השדים ויבואוהו ויורעוהו העתידות כמו שיראו ההמון ממעשי השדים i. e. *Licet Sanguis impurus & immundus admodum fuerit in oculis Zabiorum; tamen ab illis comestus fuerit, ed quod existimarent CIBUM HUNC ESSE DÆMONUM, & quod is qui eum comedit hæc ratione COMMUNICATIONEM aliquam cum Dæmonibus haberet, ita ut familiariter cum illo conversentur, & futura ei apperiant.* But because others of them did abhor the eating of Blood, as a thing repugnant unto Nature, they perform'd this service in a little different manner והיו שם אנשים שהיה קשה בעיניהם אכילת הדם כי הוא דבר שימאסהו טבע האדם והיו שוחטים בהמה ומקבלים דמו בכלי או בחפירה ואוכלים בשר השחוטה ההיא פניב דמה והיו מדמין במעשה הזה שהשדים יאכלו הדם אשר הוא מיונם והם יאכלו הבשר ובוה חלילה האהבה וההרעות בהם בעבור שאכלו כלם על שלחן אחד ובמשכב אחד ויבאו להם שדים והם לפי מחשבתם בחלום ויגידו להם *Macantes Bestiam aliquam, Sanguinem in circulo sedentes comedebant: imaginantes sibi in hoc opere, ipsis CARNEM COMEDENTIBUS, Dæmones ILLUM SANGUINEM COMEDERE, & hunc esse IPSORUM CIBUM, hocque medio AMICITIAM, FRATERNITATEM & FAMILIARITATEM inter ipsos contrahi, quia omnes in una mensa edunt, uno confessu accumbunt.*

As for the former part of this Story, I find it also in R. Moses Bar Nachman upon Deuter. 12. 23. where he goes about to give the rea-
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son why Blood was forbidden in the Law, as *Maimonides* did, although in the first place, he saith, it was because Blood served in the Sacrifices for Expiation, otherwise than *Maimonides*, (for there was a great Contróversie between these two Doctors about the Nature of Sacrifices :) but yet in the second place also he brings in this also, Because it was used superstitiously by the Heathens in the worship of their Idol-gods. והיתה העבודה היא באכילה מן הדם כי היו מקבצים הדם לשדים והם אוכלים עליו וממנו כאילו הם קרואים לשדים לאכול ער שלחן השדים ; והם ומתחברים עמהם ——— והנה היו מתבארים בו ומגידים עתידות ; i. e. *They performed their Superstitious Worship by eating of Blood in this manner ; They gathered together Blood for the Devils their Idol-gods, and then they came themselves, and did eat of that Blood with them, as being the Devil's GUESTS, and INVITED to EAT at the TABLE of Devils ; and so were JOYNED in Federal Society with them. And by this kind of Communion with Devils they were able to Prophecie, and foretel things to come.*

F I N I S.

THE
First Sermon;
OR A
DISCOURSE
ON

I JOHN Chap. II. Verſ. 3, 4.

*Hereby we do know that we know him, if we keep
his Commandments, &c.*

By R. CUDWORTH, D. D.

The Third Edition.

Εὐσεβὲς, ὃ τίνοιν· ὃ δὲ Εὐσεβῶν ἀρετὰς περιπατεῖ.

L O N D O N,

Printed for R. Royſton, at the Angel in Amen-
Corner, Bookſeller to his moſt Sacred Maſteſty.
M DCLXXVI.

(1647)
This following Sermon was preached before the House of Commons March 31
and then printed with a dedication to ye Commons: who ordered Sr
Henry Milman (whom ye next year they appointed to be one of
ye Kings Judges) to give Mr Cudworth thanks from ye House
for ye great pains he took in his Sermon, & to desire him to print it
Whitlock in his Memoirs pag. 246. at March 31, 1647, observed
ye ye were very long Prayers & Sermons, & a most weary day.



THE FIRST .
S E R M O N .

I JOHN Chap. 2. Ver. 3, 4.

And hereby we do know that we know him, if we keep his Commandments.

He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.

WE have much enquiry concerning Knowledge in these latter times. The sons of *Adam* are now as busie as ever himself was about the *Tree of Knowledge* of good and evil, shaking the boughs of it, and scrambling for the fruit; whilst, I fear, many are too unmindful of the *Tree of Life*. And though there be now no Cherubims with their flaming swords to fright men off from it; yet the way that leads to it seems to be so solitary and untrodden, as if there were but few that had any mind to tast of the Fruit of it. There be many that speak of new glimpses and discoveries of Truth, of dawnings of Gospel-light; and no question but God hath reserved much of this for the very Evening and Sun-set of the World; for *in the latter days knowledge shall be increased*: But yet I wish we could in the mean time see that *day to dawn* which the Apostle speaks of, and that *day-star to arise in mens hearts*. I wish, whilst we talk of *Light*, and dispute about *Truth*, we could walk more as *children of the Light*. Whereas if *S. John's* rule be good here in the Text, that no man truly knows *Christ* but he that keepeth his *Commandments*; it is much to be suspected, that many of us which pretend to *Light* have a thick and gloomy *Darkness* within over-spreading our souls.

There be now many large Volumes and Discourses written concerning *Christ*, thousands of Controversies discussed, infinite Problems determined concerning his Divinity, Humanity, Union of both together, and what not? so that our Bookish Christians, that

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have all their Religion in writings and papers, think they are now completely furnished with all kind of knowledge concerning *Christ*; and when they see all their leaves lying about them, they think they have a goodly stock of knowledge and truth, and cannot possibly miss of the way to Heaven; as if Religion were nothing but a little *Book-craft*, a mere *Paper-skill*.

But if *S. John's* rule here be good, we must not judge of our knowing of *Christ* by our skill in Books and Papers, but by our keeping of his Commandments. And that I fear will discover many of us (notwithstanding all this Light which we boast of round about us) to have nothing but *Egyptian* Darkneſs within upon our hearts.

The vulgar sort think that they know *Christ* enough out of their Creeds and Catechisms and Confessions of Faith: and if they have but a little acquainted themselves with these, and like Parrots conned the words of them, they doubt not but that they are sufficiently instructed in all the mysteries of the Kingdom of Heaven. Many of the more learned, if they can but wrangle and dispute about *Christ*, imagine themselves to be grown great proficient in the School of *Christ*.

The greatest part of the world, whether learned or unlearned, think that there is no need of purging and purifying of their hearts for the right knowledge of *Christ* and his Gospel; but though their lives be never so wicked, their hearts never so foul within, yet they may know *Christ* sufficiently out of their Treatises and Discourses, out of their mere Systems and Bodies of Divinity: which I deny not to be useful in a subordinate way; although our Saviour prescribeth his Disciples another method to come to the right knowledge of Divine Truths, by doing of God's will. *He that will do my Father's will* (saith he) *shall know of the Doctrine whether it be of God.* He is a true Christian indeed, not he that is only *book-taught*, but he that is *God-taught*; he that hath an *Unction from the Holy one* (as our Apostle calleth it) *that teacheth him all things*; he that hath the Spirit of *Christ* within him, that *searcheth out the deep things of God*: For as no man knoweth the things of a man save the spirit of a man which is in him; even so the things of God knoweth no man but the Spirit of God.

Ink and Paper can never make us Christians, can never beget a new nature, a living principle in us; can never form *Christ*, or any true notions of spiritual things, in our hearts. The Gospel, that new Law which *Christ* delivered to the world, it is not merely a *Letter* without us, but a *quickening Spirit* within us. Cold Theorems and Maxims, dry and jejune Disputes, lean Syllogistical reasonings, could never yet of themselves beget the least glimpse of true heavenly light, the least sap of saving knowledge in any heart. All this is but the groping of the poor dark spirit of man after Truth, to find it out with his own endeavours, and feel it with his own cold and benumbed hands. Words and Syllables, which are but dead things, cannot possibly convey the living notions of heavenly Truths to us. The secret mysteries of a Divine Life, of a new Nature, of *Christ* formed in our hearts, they cannot be written or spoken, language and expressions cannot reach them; neither can they be ever truly understood, except the Soul itself be kindled from within, and awakened into the life of them. A Painter that would draw a Rose, though he may flourish

flourish some likeness of it in figure and colour, yet he can never paint the scent and fragrancy; or if he would draw a Flame, he cannot put a constant heat into his colours; he cannot make his pensil drop a Sound, as the Echo in the Epigramm mocks at him

— *Si vis similem pingere, pingere sonum.*

All the skill of cunning Artizans and Mechanicks cannot put a principle of Life into a Statue of their own making. Neither are we able to inclose in words and letters the Life, Soul and Essence of any Spiritual Truths, and as it were to incorporate it in them.

Some Philosophers have determined, that ἀγένη is not διδασκόν, *Virtue cannot be taught* by any certain rules or precepts. Men and Books may propound some directions to us, that may set us in such a way of life and practice, as in which we shall at last find it within our selves, and be experimentally acquainted with it: but they cannot teach it us like a Mechanick Art or Trade. No surely, *there is a spirit in man; and the inspiration of the Almighty giveth understanding.* But we shall not meet with this spirit any where but in the way of Obedience: the knowledge of *Christ*, and the keeping of his Commandments, must always go together, and be mutual causes of one another.

*Hereby we know that we know him, if we keep his Commandments.
He that saith, I know him, and keepeth not his Commandments, is a liar,
and the truth is not in him.*

I Come now unto these words themselves, which are so pregnant, that I shall not need to force out any thing at all from them: I shall therefore only take notice of some few Observations which drop from them of their own accord, and then conclude with some Application of them to our selves.

First then, If this be the right way and method of discovering our knowledge of *Christ*, by our keeping his Commandments; then we may safely draw conclusions concerning our state and condition from the conformity of our lives to the will of *Christ*.

Would we know whether we know *Christ* aright, let us consider whether the life of *Christ* be in us. *Qui non habet vitam Christi, Christum non habet*; He that hath not the life of *Christ* in him, he hath nothing but the name, nothing but a phansie of *Christ*, he hath not the substance of him. He that builds his house upon this foundation, not an airy notion of *Christ* swimming in his brain, but *Christ* really dwelling and living in his heart, as our Saviour himself witnesseth, *he buildeth his house upon a rock*; and when the floods come, and the winds blow, and the rain descends, and beats upon it, it shall stand impreguably. But he that builds all his comfort upon an ungrounded persuasion that God from all eternity hath loved him, and absolutely decreed him to life and happiness, and seeketh not for God really dwelling in his Soul; he builds his house upon a Quick-sand, and it shall suddenly sink and be swallowed up: *His hope shall be cut off, and his trust shall be a spider's web; he shall lean upon his house, but*

it shall not stand; he shall hold it fast, but it shall not endure.

We are no where commanded to pry into these Secrets, but the wholesome counsel and advice given us is this, to *make our calling and election sure*. We have no warrant in Scripture to peep into these hidden Rolls and Volumes of Eternity, and to make it our first thing that we do when we come to *Christ*, to spell out our names in the Stars, and to persuade our selves that we are certainly elected to everlasting happiness, before we see the *image of God*, in righteousness and true holiness, shaped in our hearts. God's everlasting Decree is too dazzling and bright an object for us at first to set our eye upon. It is far easier and safer for us to look upon the rays of his goodness and holiness as they are reflected in our hearts, and there to read the mild and gentle characters of God's love to us, in our love to him, and our hearty compliance with his heavenly Will: as it is safer for us, if we would see the Sun, to look upon it here below in a pail of water, than to cast up our daring eyes upon the body of the Sun itself, which is too radiant and scorching for us. The best assurance that any one can have of his interest in God, is doubtless the conformity of his Soul to him. Those divine purposes, whatsoever they be, are altogether unsearchable and unknowable by us, they lie wrapt up in everlasting darkness, and covered in a deep Abyss: Who is able to fathom the bottom of them?

Let us not therefore make this our first attempt towards God and Religion, to persuade our selves strongly of these everlasting Decrees: for if at our first flight we aim so high, we shall haply but scorch our wings, and be struck back with lightning, as those *Giants* of old were that would needs attempt to assault Heaven. And it is indeed a most *Gigantical* Essay, to thrust our selves so boldly into the lap of Heaven; it is the prank of a *Nimrod*, of a *mighty Hunter*, thus rudely to deal with God, and to force heaven and happiness before his face, whether he will or no. The way to obtain a good assurance indeed of our title to Heaven is, not to clamber up to it by a ladder of our own ungrounded persuasions, but to dig as low as Hell by humility and self-denial in our own hearts: And though this may seem to be the farthest way about, yet it is indeed the nearest and safest way to it. We must *ἀναβαίνειν κάτω*, and *καταβαίνειν ἄνω*, as the Greek Epigram speaks, *ascend downward*, and *descend upward*, if we would indeed come to Heaven, or get any true persuasion of our title to it.

The most gallant and triumphant confidence of a Christian riseth safely and surely on this low foundation, that lies deeper under ground, and there stands firmly and stedfastly. When our heart is once tuned into a conformity with the word of God, when we feel our will perfectly to concur with his will, we shall then presently perceive a *Spirit of adoption* within our selves, teaching us to cry *Abba, Father*. We shall not then care for peeping into those hidden Records of Eternity, to see whether our names be written there in golden Characters: no, we shall find a copy of God's thoughts concerning us written in our own Breasts. There we may read the characters of his favour to us, there we may feel an inward sense of his love to us, flowing out of our hearty and unfeigned love to him.

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And we shall be more undoubtedly perswaded of it, than if any of those winged *Watchmen* above, that are privy to Heaven's secrets, should come and tell us that they saw our names enrolled in those *volumes of eternity*. Whereas on the contrary, though we strive to perswade our selves never so confidently, that God from all eternity hath loved us, and elected us to life and happiness; if we do yet in the mean time entertain any iniquity within our hearts, and willingly close with any lust; do what we can, we shall find many a cold qualm ever now and then seizing upon us at approaching dangers; and when Death it self shall grimly look us in the face, we shall feel our hearts even to die within us, and our spirits quite faint away, though we strive to raise them and recover them never so much with the *Strong waters* and *Aqua-vitæ* of our own ungrounded presumptions. The least inward lust willingly continued in will be like a *worm*, fretting the *Gourd* of our jolly confidence and presumptuous perswasion of God's love, and alway gnawing at the root of it. and though we strive to keep it alive, and continually besprinkle it with some dews of our own; yet it will be always dying and withering in our bosoms. But a good Conscience within will be always better to a Christian than *health to his navel, and marrow to his bones*; it will be an everlasting cordial to his heart; it will be softer to him than a bed of Down, and he may sleep securely upon it in the midst of raging and tempestuous seas, when the winds bluster, and the waves beat round about him. A good conscience is the best looking-glass of Heaven; in which the Soul may see God's thoughts and purposes concerning it, as so many shining stars reflected to it. *Hereby we know Christ, hereby we know that Christ loves us, if we keep his Commandments.*

Secondly, If hereby only we know that we know *Christ*, by our keeping his Commandments; then *the knowledge of Christ doth not consist merely in a few barren Notions, in a form of certain dry and sapless opinions.*

II.

Christ came not into the world to fill our Heads with mere Speculations, to kindle a fire of wrangling and contentious dispute amongst us, and to warm our spirits against one another with nothing but angry and peevish debates, whilst in the mean time our Hearts remain all ice within towards God, and have not the least spark of true heavenly fire to melt and thaw them. *Christ* came not to possess our brains only with some cold opinions, that send down nothing but a freezing and benumbing influence upon our hearts. *Christ* was *Vitæ Magister*, not *Scholæ*: and he is the best Christian whose Heart beats with the truest pulse towards Heaven; not he whose Head spinneth out the finest cobwebs.

He that endeavours really to mortifie his lusts, and to comply with that truth in his life which his Conscience is convinced of, is nearer a Christian, though he never heard of *Christ*, than he that believes all the vulgar Articles of the Christian faith, and plainly denieth *Christ* in his life.

Surely the way to Heaven that *Christ* hath taught us is plain
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and easie, if we have but honest hearts: we need not many Criticisms, many School-distinctions, to come to a right understanding of it. Surely *Christ* came not to ensnare us and entangle us with captious niceties, or to puzzle our heads with deep speculations, and lead us through hard and craggy notions into the Kingdom of Heaven. I perswade my self, that no man shall ever be kept out of Heaven for not comprehending mysteries that were beyond the reach of his shallow understanding, if he had but an honest and good Heart, that was ready to comply with *Christ's* Commandments. *Say not in thine heart, Who shall ascend into heaven?* that is, with high speculations to bring down *Christ* from thence; or, *Who shall descend into the Abyſs beneath?* that is, with deep searching thoughts to fetch up *Christ* from thence: but lo, *the word is nigh thee, even in thy mouth, and in thy heart.*

But I wish it were not the distemper of our times, to scare and fright men only with *Opinions*, and make men only solicitous about the entertaining of this and that Speculation, which will not render them any thing the better in their lives, or the liker unto God; whilst in the mean time there is no such care taken about *keeping of Christ's Commandments*, and being renewed in our minds according to the image of God in righteousness and true holiness. We say, *Lo, here is Christ*, and, *Lo, there is Christ*, in these and these *Opinions*; whereas in truth *Christ* is neither here, nor there, nor any where, but where the Spirit of *Christ*, where the life of *Christ* is.

Do we not now-adays open and lock up Heaven with the private key of this and that Opinion of our own, according to our several fancies, as we please? and if any one observe *Christ's* Commandments never so sincerely, and serve God with faith and a pure conscience, that yet haply skills not of some contended-for *Opinions*, some darling notions, he hath not the right *Shibboleth*, he hath not the true Watchword, he must not pass the Guards into Heaven. Do we not make this and that *Opinion*, this and that outward *Form*, to be the *Wedding-garment*, and boldly sentence those to outer darkness that are not invested therewith? whereas every true Christian finds the least dram of hearty affection towards god to be more cordial and sovereign to his Soul than all the *Speculative notions* and *Opinions* in the world: and though he study also to inform his Understanding aright, and free his mind from all error and misapprehensions; yet it is nothing but the Life of *Christ* deeply rooted in his heart which is the Chymical Elixir that he feeds upon. Had he *all faith that he could remove mountains* (as *S. Paul* speaks) had he *all knowledge, all tongues and languages*; yet he prizeth one dram of *Love* beyond them all. He accounteth him that feedeth upon meer notions in Religion to be but an airy and Chameleon-like Christian. He findeth himself now otherwise rooted and centred in God, than when he did before merely contemplate and gaze upon him: he tasteth and relisheth God within himself; he hath *quendam saporem Dei, a certain savour of him*; whereas before he did but rove and guess at random at him. He feelleth himself safely anchored in God, and will not be disswaded from it, though perhaps he skill not many of those *subtilties* which others make the *Alpha* and *Omega* of their Religion. Neither is he scared
with

with those childish affrightments with which some would force their private Conceits upon him ; he is above the superstitious dreading of mere speculative Opinions , as well as the superstitious reverence of outward Ceremonies : he cares not so much for subtilty, as for soundness and health of mind. And indeed, as it was well spoken by a noble Philosopher, *ἀντὶ ἀρετῆς θεὸς ὄνομα μόνον*, that *without purity and virtue God is nothing but an empty name* ; so it is as true here, that without obedience to *Christ's* Commandments, without the *life of Christ* dwelling in us, whatsoever *Opinion* we entertain of him, *Christ* is but only named by us, he is not *known*.

I speak not here against a free and ingenuous enquiry into all Truth, according to our several abilities and opportunities ; I plead not for the captivating and enthralling of our judgments to the Dictates of men ; I do not disparage the natural improvement of our understanding faculties by true Knowledge, which is so noble and gallant a perfection of the mind : But the thing which I aim against is, the dispiriting of the life and vigour of our Religion by dry Speculations, and making it nothing but a mere dead *Skeleton* of *Opinions*, a few dry bones without any flesh and sinews tied up together, and the misplacing of all our zeal upon an eager prosecution of these, which should be spent to better purpose upon other objects.

Knowledge indeed is a thing far more excellent than riches, outward pleasures, worldly dignities, or any thing else in the world besides Holiness, and the Conformity of our wills to the will of God : But yet our happiness consisteth not in it, but in a certain Divine Temper and Constitution of Soul which is far above it.

But it is a piece of that corruption that runneth through humane nature, that we naturally prize *Truth* more than *Goodness*, *Knowledge* more than *Holiness*. We think it a gallant thing to be fluttering up to Heaven with our wings of Knowledge and Speculation : whereas the highest mystery of a Divine Life here, and of perfect happiness hereafter, consisteth in nothing but mere Obedience to the Divine Will. Happiness is nothing but that inward sweet delight that will arise from the harmonious agreement between our wills and God's will.

There is nothing contrary to God in the whole world, nothing that fights against him, but *Self-will*. This is the strong Castle that we all keep garrison'd against Heaven in every one of our Hearts, which God continually layeth siege unto : and it must be conquered and demolished, before we can conquer Heaven. It was by reason of this *Self-will* that *Adam* fell in Paradise ; that those glorious Angels, those *Morning-stars*, kept not their first station, but dropt down from Heaven like falling Stars, and sunk into this condition of bitterness, anxiety and wretchedness in which now they are. They all intangled themselves with the length of their own wings, they would needs will more and otherwise than God would will in them : and going about to make their Wills wider, and to enlarge them into greater amplitude, the more they struggled, they found themselves the faster pinioned, and crouded up into narrowness and servility ; inso-much that now they are not able to use any wings at all, but inheriting the *Serpent's* curse, can only creep with their bellies upon the

the earth. Now our only way to recover God and happiness again is, not to soar up with our Understandings, but to destroy this *self-will* of ours; and then we shall find our wings to grow again, our plumes fairly spread, and our selves raised aloft into the free Air of perfect Liberty, which is perfect Happiness,

There is nothing in the whole world able to do us good or hurt but God and our own *Will*; neither riches nor poverty, nor disgrace nor honour, nor life nor death, nor Angels nor Devils; but Willing or Not-willing as we ought. Should Hell it self cast all its fiery darts against us, if our *Will* be right, if it be informed by the Divine Will, they can do us no hurt; we have then (if I may so speak) an enchanted Shield that is impenetrable, and will bear off all. God will not hurt us, and Hell cannot hurt us, if we will nothing but what God wills. Nay, then we are acted by God himself, and the whole Divinity floweth in upon us; and when we have cashiered this *self-will* of ours, which did but shackle and confine our Souls, our wills shall then become truly free, being widened and enlarged to the extent of God's own will. *Hereby we know that we know Christ indeed, not by our Speculative Opinions concerning him, but by our keeping of his Commandments.*

III. Thirdly, if hereby we are to judge whether we truly *know Christ*, by our *keeping of his Commandments*; so that *he that saith he knoweth him, and keepeth not his Commandments, is a liar*; then, *This was not the Plot and design of the Gospel, to give the world an indulgence to sin, upon what pretence soever.*

Though we are too prone to make such misconstructions of it: As if God had intended nothing else in it, but to dandle our corrupt nature, and contrive a smooth and easie way for us to come to happiness, without the toilsom labour of subduing our lusts and sinful affections: or, as if the Gospel were nothing else but a Declaration to the world, of God's engaging his affections from all eternity on some particular persons in such a manner, as that he would resolve to love them and dearly embrace them, though he never made them partakers of his Image in righteousness and true holiness; and though they should remain under the power of all their lusts, yet they should still continue his *beloved ones*, and he would notwithstanding at last bring them undoubtedly into Heaven. Which is nothing else but to make the God that we worship, the God of the New Testament, *προσωπιδιστής, an acceptor of persons*, and one that should encourage that in the world which is diametrically opposite to God's own Life and Being.

And indeed nothing is more ordinary than for us to shape out such monstrous and deformed Notions of God unto our selves, by looking upon him through the *coloured Medium* of our own corrupt Hearts, and having the *eye* of our Soul *tinctured* by the suffusions of our own lusts. And therefore because we mortals can *fondly* love and hate, and sometimes hug the very Vices of those to whom our affections are engaged, and kiss their very Deformities; we are so ready to shape out a Deity like unto our selves, and to fashion out such a God as will,

in *Christ* at least, hug the very wickedness of the world, and in those that be once his own, by I know not what *fond* affection, appropriated to himself, connive at their very sins, so that they shall not make the least breach betwixt himself and them. Some there are that question whether of the two be the worse Idolatry, and of the deeper stain; for a man to make a god out of a piece of wood, and fall down unto it and worship it, and say, Deliver me, for thou art my God, as it is expressed in the Prophet *Isaiah*; or to set up such an Idol-god of our own Imagination as this is, fashioned out according to the similitude of our own *fondness* and wickedness: and when we should paint out God with the liveliest Colours that we can possibly borrow from any created Being, with the purest Perfections that we can abstract from them; to draw him out thus with the black Coal of our own corrupt hearts, and to make the very Blots and Blurs of our own Souls to be the Letters which we spell out his Name by. Thus do we, that are Children of the Night, make black and ugly representations of God unto our selves, as the *Ethiopians* were wont to do, copying him out according to our own likeness, and setting up that unto our selves for a God which we love most dearly in our selves, that is, our Lusts. But there is no such God as this any-where in the world, but only in some mens false Imaginations, who know not all this while that they look upon themselves in stead of God, and make an Idol of themselves, which they worship and adore for him; being so full of themselves, that whatsoever they see round about them, even God himself, they colour with their own Tincture: like him that *Aristotle* speaks of, that wheresoever he went, and whatsoever he looked upon, he saw still his own face as in a glass, represented to him. And therefore it is no wonder if men seem naturally more devoutly affected toward such an imaginary God as we have now described, than to the True Real God, clothed with his own real Attributes; since it is nothing but an Image of themselves, which *Narcissus*-like they fall in love with: no wonder if they kiss and dandle such a *Baby-god* as this, which, like little children, they have dressed up out of the clouts of their own fond Phancies, according to their own likeness, of purpose that they might play and sport with it.

But God will ever dwell in spotless light, howsoever we paint him and disfigure him here below: he will still be circled about with his own raies of unstained and immaculate glory. And though the Gospel be not God as he is in his own *Brightness*, but God veiled and masked to us, God in a state of Humiliation and Condescent, as the Sun in a Rainbow; yet it is nothing else but a clear and unspotted Mirrour of Divine Holiness, Goodness, Purity; in which Attributes lies the very Life and Essence of God himself. The Gospel is nothing else but God descending into the World in *Our Form*, and conversing with us in our likeness; that he might allure and draw us up to God, and make us partakers of his *Divine Form*. Θεός γέγονεν ἄνθρωπος (as *Athanasius* speaks) ἵνα ἡμεῖς ἐν αὐτῷ θεοποιῶμεν, God was therefore incarnated and made man, that he might Deifie us, that is, (as *St. Peter* expresseth it) make us partakers of the Divine Nature. Now, I say, the very proper Character and essential Tincture of God himself is nothing else but Goodness. Nay, I may be bold to add, that God is therefore God, because he is the highest and most perfect

Good : and Good is not therefore Good, because God out of an arbitrary will of his would have it so. Whatsoever God doth in the world, he doth it as suitable to the highest Goodness ; the *Idea* and fairest Copy of which is his own Essence.

Virtue and Holiness in creatures, as *Plato* well discourseth in his *Enthyphro*, are not therefore good because God loveth them, and will have them be accounted such ; but rather, God therefore loveth them, because they are in themselves simply good. Some of our own Authors go a little farther yet, and tell us, that God doth not fondly love himself because he is himself, but therefore he loveth himself because he is the highest and most absolute Goodness : so that if there could be any thing in the world better than God, God would love that better than himself : But because he is essentially the most perfect Good, therefore he cannot but love his own Goodness infinitely above all other things. And it is another mistake which sometimes we have of God, by shaping him out according to the Model of our selves, when we make him nothing but a blind, dark, impetuous Self-will running through the world ; such as we our selves are furiously acted with, that have not the Ballast of absolute Goodness to poize and settle us.

That I may therefore come nearer to the thing in hand : God, who is absolute Goodness, cannot love any of his Creatures and take pleasure in them, without bestowing a communication of his Goodness and Likeness upon them. God cannot make a Gospel, to promise men Life and Happiness hereafter without being regenerated, and made partakers of his Holiness. As soon may Heaven and Hell be reconciled together, and lovingly shake hands with one another, as God can be fondly indulgent to any sin, in whomsoever it be. As soon may Light and Darkness be espoused together, and Midnight be married to the Noon-day, as God can be joyned in a league of friendship to any wicked Soul.

The great Design of God in the Gospel is, to clear up this Mist of Sin and Corruption which we are here surrounded with, and to bring up his creatures out of the Shadow of death to the Region of Light above, the Land of Truth and Holiness. The great Mystery of the Gospel is to establish a God-like frame and disposition of spirit, which consists in Righteousness and true Holiness, in the hearts of men. And Christ, who is the great and mighty Saviour, came on purpose into the World, not only to save us from Fire and Brimstone, but also to save us from our Sins. Christ hath therefore made an Expiation of our sins by his death upon the Cross, that we being thus delivered out of the hands of these our greatest enemies, might serve God without fear, in holiness and righteousness before him all the days of our life. This grace of God that bringeth salvation hath therefore appeared unto all men, in the Gospel, that it might teach us to deny ungodliness and worldly lusts, and that we should live soberly, righteously and godly in this present world : looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works. These things I write unto you, (saith our Apostle a little before my Text) that you sin not : therein expressing the end of the whole Gospel, which is, not only to cover sin, by spreading

spreading the purple Robe of *Christ's* Death and sufferings over it, whilst it still remaineth in us with all it's filth and noisomness unremoved ; but also to convey a powerful and mighty Spirit of holiness, to *cleanse* us and *free* us from it. And this is a greater grace of God to us than the former, which still go both together in the Gospel ; besides the free remission and pardon of sin in the *blood of Christ*, the delivering of us from the power of sin by the *Spirit of Christ* dwelling in our hearts.

Christ came not into the world only to cast a Mantle over us, and hide all our filthy sores from God's avenging eye, with his merits and righteousness ; but he came likewise to be a Chirurgeon and Physician of Souls, to free us from the filth and corruption of them ; which is more grievous and burthensom, more noisom to a true Christian, than the guilt of sin it self.

Should a poor wretched and diseased creature, that is full of sores and ulcers, be covered all over with Purple, or clothed with Scarlet, he would take but little contentment in it whilst his sores and wounds remain upon him : and he had much rather be arraid in rags, so he might obtain but soundness and health within. The Gospel is a true *Bethesda*, a pool of Grace, where such poor, lame and infirm creatures as we are, upon the moving of God's Spirit in it, may descend down, not only to wash our skin and outside, but also to be cured of our diseases within. And whatever the world thinks, there is a powerful Spirit that *moves* upon these *waters*, the waters of the Gospel, spreading its gentle, healing, quickening wings over our Souls. The Gospel is not like *Abana* and *Pharpar*, those common Rivers of *Damascus*, that could only cleanse the outside ; but is a true *Jordan*. in which such leprous *Naamans* as we all are may *wash* and *be clean*. *Blessed* indeed are they whose iniquities are forgiven, and whose sins are covered : *Blessed* is the man to whom the Lord will not impute sin : But yet rather blessed are they whose sins are like a *Morning-cloud*, and quite taken away from them. *Blessed*, thrice blessed, are they that *hunger* and *thirst* after righteousness, for they shall be satisfied : *Blessed* are the pure in heart, for they shall see God.

Our Saviour *Christ* came (as *John* the Baptist tells us) with a Fan in his hand, that he might thoroughly purge his floor and gather his wheat into his garner : but the chaff he will burn up with unquenchable fire. He came (as the Prophet *Malachy* speaks) like a Refiner's fire, and like Fuller's sope ; to sit as a Refiner and Purifier of silver, and to purifie all the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Christ came not only to write Holiness to the Lord upon *Aaron's* forehead, and to put his *Urim* and *Thummim* upon his Breast-plate ; but, This is the Covenant, saith the Lord, that I will make with them in those days ; I will put my Law in their inward parts, and write it in their hearts, and then I will be their God, and they shall be my people : they shall be all Kings and Priests unto me. God sent his own Son (saith *S. Paul*) in the likeness of sinful flesh, and by a sacrifice for sin condemned sin in the flesh ; that the righteousness of the Law might be fulfilled in us ; who walk not after the flesh, but after the Spirit.

The first *Adam*, as the Scripture tells us, brought in a real defile-

ment, which, like a noisom Leprosie, hath overspread all mankind : and therefore *the Second Adam* must not only fill the World with a *conceit* of Holiness and mere imaginary Righteousness ; but he must really convey such an *immortal seed* of Grace into the hearts of true Believers as may prevail still more and more in them, till it have at last quite wrought out that *poison* of the *Serpent*.

Christ, that was nothing but *Divinity dwelling in a Tabernacle of flesh*, and God himself immediately acting a humane nature, came into the World to kindle here that *Divine life* amongst men, which is certainly dearer unto God than any thing else whatsoever in the world ; and to propagate this Celestial fire from one heart still unto another, until the end of the World. Neither is he, nor was he, ever absent from this spark of his Divinity kindled amongst men, where-soever it be, though he seem bodily to be withdrawn from us. He is the standing, constant, inexhausted Fountain of this divine Light and Heat, that still toucheth every Soul that is enlivened by it with an out-stretched Ray, and freely lends his Beams, and disperseth his *Influence* to all, from the beginning of the world to the end of it. *We all receive of his fulness grace for grace* ; as all the Stars in Heaven are said to light their Candles at the Sun's flame. For though his Body be withdrawn from us, yet by the lively and *virtual Contact* of his Spirit he is always kindling, chearing, quickening, warming and enlivening hearts. Nay, this *Divine life* begun and kindled in any heart, where-soever it be, is *something of God in flesh*, and, in a sober and qualified sence, *Divinity incarnate* ; and all particular Christians that are really possessed of it, so many *Mystical Christs*.

And God forbid that *God's own life and Nature*, here in the World should be forlorn, forsaken and abandoned of God himself. Certainly where-ever it is, though never so little, like a sweet, young, tender *Babe*, once born in any heart, when it crieth unto God the *Father* of it, with pitiful and bemoaning looks imploring his compassion, it cannot chuse but move his *Fatherly bowels*, and make them *yern*, and turn towards it, and by strong sympathy draw his compassionate arm to help and relieve it. Never was any tender Infant so dear to those Bowels that begat it, as an *Infant new-born Christ*, formed in the heart of any true believer, to God the *Father* of it. Shall the children of this World, the *sons of darkness*, be moved with such tender affection and compassion towards the fruit of their bodies, their own natural Off-spring ? and shall God, who is the *Father of lights*, the Fountain of all goodness, be moved with no compassion towards his true Spiritual Off-spring, and have no regard to those sweet *Babes of Light* ingendred by his own beams in mens hearts, that in their lovely countenances bear the resemblance of his own face, and call him their *Father* ? Shall he see them lie fainting and gasping and dying here in the World, for want of nothing to preserve and keep them but an *Influence* from him, who first gave them life and breath ? No, hear the language of God's heart, hear the *sounding of his bowels* towards them : *Is it Ephraim my dear son ? is it that pleasant child ? Since I spake of him, I do earnestly remember him, my bowels, my bowels are troubled for him ; I will surely have mercy upon him, saith the Lord.* If those expressions of goodness and
tender

tender affection here among the creatures be but drops of that full Ocean that is in God ; how can we then imagine that this *Father* of our *Spirits* should have so little regard to his own dear Off-spring, I do not say our Souls, but that which is the very Life and Soul of our Souls, the *Life of God* in us, (which is nothing else but God's own self communicated to us, his own Son born in our hearts) as that he should suffer it to be cruelly murdered in its *Infancy* by our Sins, and, like young *Hercules*, in its very *cradle* to be strangled by those filthy *vipers* ? that he should see him to be crucified by wicked *Lusts*, nailed fast to the cross by invincible *Corruptions*, pierced and gored on every side with the poisoned spears of the Devil's *temptations*, and at last to give up the Ghost ; and yet his tender heart not at all relent, nor be all this while impassioned with so sad a spectacle ? Surely, we cannot think he hath such an *adamantine* breast, such a *flinty* nature as this is.

What then ? must we say that though indeed he be willing, yet he is not able, to rescue his crucified and tormented *Son*, now bleeding upon the Cross ; to *take him down* from thence and *save him* ? Then must Sin be more powerful than God ; that weak, crazie and sickly thing more strong than the *Rock of ages* ; and the Devil, the Prince of Darkness, more mighty than the God of Light. No surely, there is a weakness and impotency in all Evil, but a masculine strength and vigour in all Goodness : and therefore doubtless the *Highest Good*, the *πρῶτον ἀγαθόν*, as the Philosophers call it, is the strongest thing in the World. *Nil potentius Summo Bono*. God's Power displayed in the World is nothing but his *Goodness* strongly reaching all things, from height to depth, from the highest Heaven to the lowest Hell ; and irresistibly imparting it self to every thing, according to those several degrees in which it is capable of it.

Have the Fiends of Darkness then, those poor forlorn spirits, that are fettered and chained up in the Chains of their own wickedness, any strength to withstand the force of infinite *Goodness*, which is infinite *Power* ? or do they not rather sculk in holes of darkness, and fly, like Bats and Owls, before the approaching beams of this Sun of Righteousness ? Is God powerful to kill and to destroy, to damn and to torment ? and is he not powerful to save ? Nay, it is the sweetest Flower in all the Garland of his Attributes, it is the richest Diadem in his Crown of Glory, that he is, *Mighty to save* : and this is far more magnificent for him, than to be styled *Mighty to destroy*. For that, except it be in a way of Justice, speaks no Power at all, but mere Impotency ; for the Root of all Power is Goodness.

Or must we say, lastly, that God indeed is able to rescue us out of the power of Sin and Satan, when we sigh and groan towards him, but yet sometimes, to exercise his absolute Authority, his uncontrollable Dominion, he delights rather in plunging wretched Souls down into infernal Night and everlasting Darkness ? What shall we then make the God of the whole World ? Nothing but a cruel and dreadful *Erinnys*, with *curled fiery Snakes* about his head, and *Firebrands* in his hands, thus governing the World ? Surely this will make use either secretly to think that there is no God at all in the World ; if he must needs be such, or else to wish heartily there were none.

But

But doubtless God will at last confute all these our *Misapprehensions* of him, he will unmask our *Hypocritical pretences*, and clearly cast the shame of all our sinful Deficiencies upon our selves, and vindicate his own Glory from receiving the least stain or blemish by them. In the mean time, let us know that the Gospel now requireth far more of us than ever the Law did; for it requireth a *New Creature*, a *Divine Nature*, *Christ formed in us*: but yet withal it bestoweth a *quickening Spirit*, an *enlivening Power*, to enable us to express that which is required of us. Whosoever therefore truly *knows Christ*, the same also *keepeth Christ's Commandments*. But he that saith, *I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.*

I Have now done with the *First part* of my Discourse, concerning those *Observations* which arise naturally from the words, and offer themselves to us: I shall in the next place, proceed to make some general *Application* of them all together.

NOW therefore, I beseech you, let us consider whether or no we know *Christ* indeed: not by our acquaintance with *systems* and *Models* of Divinity, not by our skill in *Books* and *Papers*; but by our *keeping of Christ's Commandments*. All the Books and Writings which we converse with, they can but represent Spiritual Objects to our understandings; which yet we can never see in their own true Figure, Colour and Proportion, until we have a *Divine light* within, to irradiate and shine upon them. Though there be never such excellent Truths concerning *Christ* and his Gospel set down in words and letters; yet they will be but unknown Characters to us, until we have a *living spirit* within us that can decypher them, until the same Spirit, by secret Whispers in our hearts, do comment upon them, which did at first endite them. There be many that understand the Greek and Hebrew of the *Scripture*, the Original Languages in which the Text was written, that never understood the *Language of the Spirit*.

There is a *Caro* and a *Spiritus*, a *Flesh* and a *Spirit*, a *Body* and a *Soul*, in all the Writings of the Scriptures. It is but the *Flesh* and *Body* of Divine Truths that is printed upon Paper; which many Moths of Books and Libraries do only feed upon; many walking *skeletons* of knowledge, that bury and entomb Truths in the living Sepulchres of their Souls, do only converse with; such as never did any thing else but pick at the mere Bark and Rinde of Truths, and crack the Shells of them. But there is a *Soul* and *Spirit* of Divine Truths that could never yet be congealed into Ink, that could never be blotted upon Paper, which by a secret traduction and conveyance passeth from one Soul unto another, being able to dwell or lodge no-where but in a Spiritual Being, in a Living thing, because it self is nothing but *Life* and *Spirit*. Neither can it, where indeed it is, express it self sufficiently in Words and Sounds, but it will best declare and speak it self in Actions: as the old manner of *writing* among the *Egyptians* was, not by Words, but Things. The *Life* of Divine Truths is better expressed in Actions than in Words, because Actions are more *living* things than Words: Words are nothing but
dead

dead resemblances and Pictures of those Truths which *live* and *breath* in Actions: and the Kingdom of God (as the Apostle speaketh) *consisteth not in word*, but in Life and Power. τὰ πρέβασα ἔχοντες φέροντες τοῖς ποιμένοι ἐπιδοκίμει πῶσον ἔφαγον. (saith the Moral Philosopher) ἀλλὰ τὴν νομῶν ἔσω πέφαντα ἔειον ἔσω φέροι ἢ γάλα. *Sheep do not come and bring their Fodder to their Shepherd, and shew him how much they eat; but inwardly concocting and digesting it, they make it appear by the Fleece which they wear upon their backs, and by the Milk which they give.* And let not us Christians affect only to talk and dispute of *Christ*, and so measure our knowledge of him by our words; but let us shew ἀπὸ τῆς θεωρημάτων πεφάντων τὰ ἔργα, our *knowledge concocted* into our lives and actions; and then let us really manifest that we are *Christ's* sheep indeed, that we are his *Disciples*, by that *Fleece* of Holiness which we wear, and by the *Fruits* that we daily yield in our lives and conversations: for *herein* (saith *Christ*) *is my Father glorified, that ye bear much fruit; so shall ye be my Disciples.*

Let us not (I beseech you) judge of our *knowing Christ* by our ungrounded *Persuasions* that *Christ* from all Eternity hath loved us, and given himself particularly for us, without the Conformity of our lives to *Christ's* *Commandments*, without the real partaking of the Image of *Christ* in our hearts. The great Mystery of the Gospel doth not lie only in *Christ* without us, (though we must know also what he hath done for us) but the very Pith and Kernel of it consists in *Christ* inwardly formed in our hearts.

Nothing is truly ours but what lives in our Spirits. *Salvation* it self cannot *save* us as long as it is only without us; no more than *Health* can cure us, and make us sound, when it is not within us, but somewhere at distance from us; no more than *Arts* and *Sciences*, whilst they lie only in Books and Papers without us, can make us learned. The Gospel, though it be a sovereign and Medicinal thing in it self, yet the mere knowing and believing of the history of it will do us no good: we can receive no virtue from it till it be inwardly digested and concocted into our Souls; till it be made *ours*, and become a *living thing* in our hearts. The Gospel, if it be only without us, cannot save us; no more than that Physician's Bill could cure the ignorant Patient of his disease, who, when it was commended to him, took the Paper only and put it up in his pocket, but never drank the Potion that was prescribed in it.

All that *Christ* did for us in the flesh, when he was here upon earth, from his lying in a *Manger* when he was born in *Bethlehem*, to his bleeding upon the *Cross* on *Golgotha*, it will not save us from our sins, unless *Christ* by his Spirit dwell in us. It will not avail us to believe that he was born of a *Virgin*, unless the *power of the most High* overshadow our Hearts, and beget him there likewise. It will not profit us to believe that he died upon the *Cross* for us, unless we be *baptized into his death* by the Mortification of all our Lusts; unless the *old man of sin* be crucified in our hearts. *Christ* indeed hath made an Expiation for our sins upon his *Cross*, and the Blood of *Christ* is the only sovereign Balsam to free us from the guilt of them: but yet besides the sprinkling of the blood of *Christ* upon us, we must be made partakers also of his Spirit. *Christ* came into the World, as well to redeem us

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from the power and bondage of our sins, as to free us from the guilt of them. *You know* (saith St. John) *that he was manifested to take away our sins: whosoever therefore abideth in him sinneth not; whosoever sinneth hath not seen nor known him.* Lo the end of *Christ's* coming into the World: Lo a design worthy of *God manifested in the flesh.*

Christ did not take all those pains, to lay aside his Robes of Glory, and come down hither into the World, to enter into a Virgin's Womb, to be born in our Humane shape, and be laid a poor crying Infant in a Manger, and having no *form or comeliness* at all upon him, to take upon him the *form of a servant*, to undergo a reproachful and ignominious life, and at last to be abandoned to a shameful death, a death upon the Cross; I say, he did not do all this merely to bring in a *Notion* into the World, without producing any real substantial effect at all, without the changing, mending and reforming of the World: so that men should still be as wicked as they were before, and as much under the power of the Prince of Darkness; only they should not be *thought so*: they should still remain as full of all the filthy sores of sin and corruption as before; only they should be *accounted whole*. Shall God come down from Heaven, and pitch a *Tabernacle* amongst men? shall he undertake such a huge Design, and make so great a noise of doing something, which, when it is all summed up, shall not at last amount to a *Reality*? Surely *Christ* did not undergo all this to so little purpose; he would not take all this pains for us, that he might be able at last to put into our hands nothing but a Blank. He *was with child*, he *was in pain and travel*; and hath he brought forth nothing but wind? hath he been delivered of the *East-wind*? Is the great Design that was so long carried in the Womb of Eternity now proved abortive, or else nothing but a mere windy Birth? No surely: The end of the Gospel is *Life and Perfection*, 'tis a *Divine Nature*, 'tis a *God-like* frame and disposition of spirit; 'tis to make us partakers of the *Image of God* in Righteousness and true Holiness, without which Salvation it self were but a *Notion*.

Christ came into the World to make an Expiation and Atonement for our sins; but the end of this was, that we might eschew sin, that we might forsake *all ungodliness and worldly lusts*. The Gospel declares pardon of sin to those that are *heavily laden* with it, and willing to be disburthened, to this end, that it might quicken and enliven us to new obedience. Whereas otherwise the *Guilt* of sin might have detained us in horreur and despair, and so have kept us still more strongly under the *Power* of it, in sad and dismal apprehensions of God's wrath provoked against us, and inevitably falling on us. But *Christ* hath now appeared like a *Day-star* with most chearful beams; nay, he is the *Sun of Righteousness himself*, which hath risen upon the World with his *healing wings*, with his exhilarating light, that he might chase away all those black despairing thoughts from us. But *Christ* did not rise that we should play and sport and wantonize with his light; but that we should do *the work of the day* in it; that we should walk *ἀγαπῶντες* (as the Apostle speaketh) not in our *Night-clothes* of sinful Deformity, but clad all over with the comely *Garments of Light*. The Gospel is not big with child of a *Phancy*, of a mere *Conceit* of Righteousness without us, hanging at distance over us; whilst our

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hearts within are nothing but Cages of *unclean birds*, and like Houses continually haunted with Devils, nay the very Rendezvous of those Fiends of Darkness.

Holiness is the best thing that God himself can bestow upon us, either in this World or the World to come. True Evangelical Holiness, that is, *Christ formed* in the hearts of Believers, is the very Cream and Quintessence of the *Gospel*. And were our hearts sound within, were there not many thick and dark fumes that did arise from thence, and cloud our understandings, we could not easily conceive the substance of Heaven it self to be any thing else but *Holiness*, freed from those encumbrances that did ever clog it and accloy it here; neither should we wish for any other Heaven besides this. But many of us are like those Children, whose Stomachs are so vitiated by some disease, that they think Ashes, Coal, Mud-wall, or any such trash, to be more pleasant than the most wholesom food: such sickly and distempered Appetites have we about these Spiritual things, that hanker after I know not what vain shews of happiness, whilst in the mean time we neglect that which is the only true food of our Souls, that is able to nourish them up to *everlasting life*.

Grace is *Holiness militant*, Holiness encumbered with many enemies and difficulties, which it still fights against, and manfully quits it self of; and Glory is nothing else but *Holiness triumphant*, Holiness with a Palm of Victory in her hand, and a Crown upon her head, *Deus ipse cum omni sua bonitate, quatenus extra me est, non facit me beatum, sed quatenus in me est: God himself cannot make me happy, if he be only without me, and unless he give in a participation of himself and his own likeness into my Soul*. Happiness is nothing but the releasing and unfettering of our Souls from all these narrow, scant and particular good things; and the espousing of them to the Highest and most Universal Good, which is not *this* or *that* particular Good, but *Goodness* it self: and this is the same thing that we call *Holiness*. Which because we our selves are so little acquainted with, (being for the most part ever courting a mere Shadow of it,) therefore we have such low, abject and beggarly conceits thereof; whereas it is in it self the most noble, heroical and generous thing in the World. For I mean by *Holiness* nothing else but *God stamped and printed* upon the Soul. And we may please our selves with what conceits we will; but so long as we are void of this, we do but *dream* of Heaven, and I know not what fond *Paradise*; we do but blow up and down an *airy Bubble* of our own Phancies, which riseth out of the froth of our vain hearts; we do but court a *painted Heaven*, and woo Happiness in a *Picture*, whilst in the mean time a *true and real Hell* will suck in our Souls into it, and soon make us sensible of a *solid woe* and *substantial misery*.

Divine wisdom hath so ordered the frame of the whole Universe, as that every thing should have a certain proper place, that should be a Receptacle for it. Hell is the Sink of all sin and wickedness. The strong *Magick* of Nature pulls and draws every thing continually to that place which is futable to it, and to which it doth belong; so all these heavy bodies press downwards towards the Centre of our Earth, being drawn in by it: In like manner Hell, wheresoever it is, will by strong *sympathy* pull in all sin, and *magnetically* draw

it to it self: as true Holiness is always breathing upwards, and fluttering towards Heaven, striving to embosom it self with God; and it will at last undoubtedly be conjoynd with him; no *dismal shades* of Darkness can possibly stop it in its course or bear it back.

ἡς αὐτὴ τὸ ἁγιον ἀγὰρ δεῖς εἰς τὸ ἁγιον.

Nay, we do but deceive our selves with names: Hell is nothing but the Orb of Sin and Wickedness, or else that Hemisphere of Darkness in which all Evil moves: and Heaven is the opposite Hemisphere of Light, or else, if you please, the bright Orb of Truth, Holiness and Goodness: and we do actually in this Life instate our selves in the possession of one or other of them. Take Sin and Disobedience out of Hell and it will presently clear up into Light, Tranquillity, Serenity, and shine out into a Heaven. Every true Saint carrieth his Heaven about with him in his own heart; and Hell, that is without him, can have no power over him. He might safely wade through Hell it self, and, like the *Three children*, pass through the midst of that *fiery Furnace*, and yet not at all be scorched with the flames of it: he might walk through the *Valley of the shadow of death*, and yet fear no evil.

Sin is the only thing in the World that is contrary to God. God is Light, and that is Darkness: God is Beauty, and that is Ugliness and Deformity. All Sin is direct Rebellion against God; and with what Notions soever we sugar it and sweeten it, yet God can never smile upon it, he will never make a truce with it. God declares open war against Sin, and bids defiance to it; for it is a professed enemy to God's own Life and Being. God, which is infinite Goodness, cannot but hate sin, which is purely Evil. And though sin be in it self but a poor, impotent and crazy thing, nothing but Straitness, Poverty and Non-entity, so that of it self it is the most wretched and miserable thing in the world, and needeth no farther punishment besides it self; yet Divine Vengeance beats it off still farther and farther from God, and, wheresoever it is, will be sure to scourge it and lash it continually. God and Sin can never agree together.

That I may therefore yet come nearer to our selves: *This is the Message that I have now to declare unto you, That God is Light, and in him is no Darkness at all. If we say that we have Fellowship with him, and walk in Darkness, we lie, and do not the truth.* Christ and the Gospel are Light, and there is no darkness at all in them: if you say that you know Christ and his Gospel, and yet keep not Christ's Commandments, but dearly hug your private darling corruptions, you are liars, and the truth is not in you: you have no acquaintance with the God of Light, nor the Gospel of Light. If any of you say that you know Christ, and have an interest in him, and yet (as I fear too many do) still nourish Ambition, Pride, Vain Glory within your breasts, harbour Malice, Revengefulness and cruel Hatred to your neighbours in your hearts, eagerly scramble after this worldly Pelf, and make the strength of your parts and endeavours serve that blind *Mammon*, the God of this World; if you wallow and tumble in the filthy puddle of fleshly Pleasures, or if you aim only at your selves in your lives, and make your self

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the Compass by which you sail, and the Star by which you steer your course, looking at nothing higher or more noble than *your selves*; deceive not your selves, *you have neither seen Christ, nor known him*: you are deeply incorporated (if I may so speak) with the *Spirit of this World*, and have no true *Sympathy* with God and *Christ*, no *fellowship* at all with them.

And (I beseech you) let us consider; Be there not many of us, that pretend much to *Christ*, that are plainly in our Lives as Proud, Ambitious, Vain-glorious as any others? Be there not many of us that are as much under the power of unruly Passions, as Cruel, Revengeful, Malicious, Cenforious as others? that have our minds as deeply engaged in the World, and as much envassalled to Riches, Gain, Profit, those great admired Deities of the sons of men, and their Souls as much overwhelmed and sunk with the cares of this life? Do not many of us as much give our selves to the Pleasures of the flesh, and though not without regrets of Conscience, yet ever now and then secretly soke our selves in them? Be there not many of us that have as deep a share likewise in Injustice and Oppression, in *vexing the fatherless and the widows*? I wish it may not prove some of our cases at that last day, to use such pleas as these unto *Christ* in our behalf; *Lord, I have prophesied in thy name*; I have preached many a zealous Sermon for thee; I have kept many a long Fast; I have been very active for thy cause in Church, in State; nay, I never made any question but that my name was written in thy Book of Life: when yet, alas! we shall receive no other return from *Christ* but this, *I know you not*; *Depart from me ye workers of iniquity*. I am sure there be too many of us, that have long pretended to *Christ*, which make little or no progress in *true Christianity*, that is, Holiness of life; that ever hang hovering in a *Twilight of Grace*, and never seriously put our selves forward into clear *Day-light*, but esteem that glimmering *Crepusculum* which we are in, and like that faint *Twilight* better than broad open Day: whereas, *The Path of the just* (as the *Wise man* speaks) *is as the shining light, that shineth more and more unto the perfect day*. I am sure there be many of us that are perpetual *Dwarfs* in our spiritual Stature, like those *silly women* (that *S. Paul* speaks of) *laden with sins and led away with divers lusts*, that are ever learning, and never able to come to the knowledge of the truth; that are not now one jot taller in Christianity than we were many years ago, but have still as sickly, crazy and unsound a temper of Soul as we had long before.

Indeed we seem to do something, we are always moving and lifting at the stone of Corruption that lies upon our hearts, but yet we never stir it notwithstanding, or at least never roll it off from us. We are sometimes a little troubled with the guilt of our sins, and then we think we must thrust our lusts out of our hearts; but afterwards we sprinkle our selves over with I know not what *Holy-water*, and so are contented to let them still abide quietly within us. We do every day truly confess the same sins, and pray against them; and yet still commit them as much as ever, and lie as deeply under the power of them. We have the same water to pump out in every Prayer, and still we let the same leak in again upon us. We make a great deal of noise, and raise a great deal of dust with our feet; but we do not move

from off the ground on which we stood, we do not go forward at all: or if we do sometimes make a little progress, we quickly lose again the ground which we had gained; like those upper *Planets* in the Heaven, which (as the *Astronomers* tell us) sometimes move forwards, sometimes quite backwards, and sometimes perfectly stand still; have their *Stations* and *Retrogradations*, as well as their *Direct Motion*. As if Religion were nothing else but a *Dancing* up and down upon the same piece of ground, and making several *Motions* and *Friskings* on it; and not a sober *Journeying* and *Travelling* onwards toward some certain place. We do and Undo; we do *Penelopes telam texere*; we weave sometimes a *Web of Holiness*, but then we let our *Lusts* come, and undo and unravel all again. Like *Sisyphus* in the Fable, we roll up a mighty Stone with much ado, swearing and tugging up the Hill; and then we let it go, and tumble down again unto the bottom: and this is our constant work. Like those *Danaides* which the *Poets* speak of, we are always filling water into a Sieve by our *Prayers*, *Duties* and *Performances*, which still runs out as fast as we pour it in.

What is it that thus cheats us and gulls us of our Religion? that makes us thus constantly to tread the same Ring and Circle of Duties, where we make no progress at all forwards, and the farther we go, are still never the nearer to our journey's end? What is it that thus starves our Religion, and makes it look like those *Kine* in *Pharaoh's Dream*, *ill-favoured and lean fleshed*, that it hath no Colour in its face, no Blood in its veins, no Life nor Heat at all in its members? What is it that doth thus *be-dwarf* us in our Christianity? What low, sordid, unworthy Principles do we act by, that thus hinder our growth, and make us stand at a stay, and keep us always at the very *Porch* and *Entrance* where we first began? Is it a sleepy, sluggish conceit, That it is enough for us if we be but once in a *State of Grace*, if we have but once stepped over the threshold; we need not take so great pains to travel any farther? Or is it another damping, choaking, stifling Opinion, That *Christ* hath done all for us already *without* us, and nothing need more to be done *within* us? No matter how wicked we be in our selves, for we have *Holiness without* us; no matter how sickly and diseased our Souls be within, for they have *Health without* them. Why may we not as well be satisfied and contented to have *Happiness* without us too to all Eternity, and so our selves for ever continue miserable? *Little Children*, let no man deceive you: he that doth righteousness is righteous, even as he is righteous: but he that committeth sin is of the Devil. I shall therefore exhort you in the wholesome words of *S. Peter*; Give all diligence to add to your faith virtue; and to virtue, knowledge; to knowledge, temperance; and to temperance, patience; to patience godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity: For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord *Jesus Christ*. The *Apostle* still goes on, and I cannot leave him yet: But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was once purged from his old sins. Wherefore the rather, Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. Let us not only talk and dispute of *Christ*, but let us indeed put on the

the Lord Jesus Christ. Having those great and precious promises which he hath given us, let us strive to be made partakers of the Divine Nature, escaping the corruption that is in the world through lust: and being begotten again to a lively hope of enjoying Christ hereafter, let us purifie ourselves, as he is pure.

Let us really declare that we know Christ, that we are his Disciples, by our keeping of his Commandments: and amongst the rest, that Commandment especially which our Saviour Christ himself commendeth to his Disciples in a peculiar manner; *This is my commandment, That ye love one another, as I have loved you:* and again; *these things I command you, that you love one another.* Let us follow peace with all men, and holiness, without which no man shall see God. Let us put on as the Elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave us: And above all these things let us put on Charity, which is the bond of perfectness. Let us in meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the Truth; that they may recover themselves out of the snares of the Devil, that are taken captive by him at his will. Beloved, let us love one another; for Love is of God, and whosoever loveth is born of God and knoweth God.

O Divine Love! the sweet Harmony of Souls! the Musick of Angels! the Joy of God's own heart! the very Darling of his Bosom! the Source of true Happiness! the pure Quintessence of Heaven! that which reconciles the jarring Principles of the World, and makes them all chime together! that which melts mens Hearts into one another! See how S. Paul describes it, and it cannot chuse but enamour your affections towards it: *Love envieth not, it is not puffed up, it doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; beareth all things, believeth all things, hopeth all things, endureth all things.* I may add in a word, it is the best-natur'd thing, the best complexion'd thing in the world. Let us express this sweet harmonious affection in these jarring Times: that so, if it be possible, we may tune the World into better Musick. Especially in matters of Religion let us strive with all meekness to instruct and convince one another. Let us endeavour to promote the Gospel of Peace, the Dove-like Gospel, with a Dove-like Spirit. This was the way by which the Gospel at first was propagated in the World: *Christ did not cry, nor lift up his voice in the streets; a bruised reed he did not break, and the smoking flax he did not quench; and yet he brought forth judgment unto victory.* He whispered the Gospel to us from Mount Sion, in a still voice; and yet the sound thereof went out quickly throughout all the earth. The Gospel at first came down upon the world gently and softly, like the Dew upon Gideon's fleece; and yet it quickly soaked quite through it: and doubtless this is still the most effectual way to promote it farther. Sweetness and Ingenuity will more command mens minds than Passion, Sourness and Severity: as the soft Pillow sooner breaks the Flint than the hardest Marble. Let us ἀληθεύειν ἐν ἀγάπῃ, follow truth in love: and of the two indeed, be contented rather to miss of the conveying

conveying of a Speculative Truth, than to part with Love. When we would convince men of any Errour by the strength of *Truth*, let us withal pour the sweet Balm of Love upon their heads. *Truth* and *Love* are two the most powerful things in the world; and when they both go together, they cannot easily be withstood. The Golden Beams of *Truth*, and the Silken Cords of *Love*, twisted together, will draw men on with a sweet violence whether they will or no.

Let us take heed we do not sometimes call that *Zeal* for God and his Gospel, which is nothing else but our own tempestuous and stormy Passion. *True Zeal* is a sweet, heavenly and gentle Flame, which maketh us active for God, but always within the Sphere of Love. It never calls for *Fire from Heaven*, to consume those that differ a little from us in their apprehensions. It is like that kind of Lightning (which the Philosophers speak of) that melts the Sword within, but findgeth not the Scabbard: it strives to save the Soul, but hurteth not the Body. *True Zeal* is a loving thing, and makes us always active to *Edification*, and not to *Destruction*. If we keep the Fire of *Zeal* within the Chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth and enliveneth us: But if once we let it break out, and catch hold of the Thatch of our Flesh, and kindle our corrupt Nature, and set the House of our Body on fire, it is no longer *Zeal*, it is no heavenly Fire, it is a most destructive and devouring thing. *True Zeal* is an *Ignis lambens*, a soft and gentle Flame, that will not scorch ones hand; it is no predatory or voracious thing: But *carnal* and *fleshy Zeal* is like the spirit of Gunpowder set on fire, that tears and blows up all that stands before it. *True Zeal* is like the *Vital heat* in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the *Radical Oyl* within us, that sweet Balsam of our *Natural Moisture*, yet it lives lovingly with it, and maintains that by which it is fed: But that other furious and distempered Zeal is nothing else but a *Fever* in the Soul. To conclude, we may learn what kind of Zeal it is that we should make use of in promoting the Gospel, by an Emblem of God's own given us in the Scripture, those *Fiery Tongues* that upon the day of *Pentecost* sate upon the Apostles; which sure were harmless Flames, for we cannot read that they did any hurt, or that they did so much as findge an hair of their heads.

I will therefore shut up this with that of the Apostle; *Let us keep the unity of the Spirit in the bond of peace*. Let this soft and silken Knot of *Love* tie our Hearts together; though our Heads and Apprehensions cannot meet, as indeed they never will, but always stand at some distance off from one another. Our *Zeal*, if it be heavenly, if it be true *Vestal Fire* kindled from above, will not delight to tarry here below, burning up Straw and Stubble and such combustible things and sending up nothing but gross earthy fumes to Heaven; but it will rise up, and return back pure as it came down, and will be ever striving to carry up mens hearts to God along with it. It will be only occupied about the promoting of those things which are *unquestionably good*; and when it moves in the irascible way, it will quarrel with nothing but *sin*. Here let our *Zeal* busie and exercise it self, every one of us beginning first at our own Hearts. Let us be more zealous than ever we have yet

yet been in fighting against our Lusts, in pulling down those *strong holds of Sin and Satan* in our hearts. Here let us exercise all our Courage and Resolution, our Manhood and Magnanimity.

Let us trust in the *Almighty Arm* of our God, and doubt not but he will as well deliver us from the *Power of Sin* in our hearts, as preserve us from the *wrath to come*. Let us go out against these *uncircumcised Philistins*, I mean our Lusts, not with *Shield or Spear*, not in any confidence of our own strength, but in the name of the *Lord of Hosts*; and we shall prevail, we shall overcome our Lusts: *For greater is he that is in us, than he that is in them*. The *Eternal God* is our refuge, and underneath are *everlasting arms*; he shall thrust out these enemies from before us, and he shall say, *Destroy them*. We shall enter the true *Canaan*, the good Land of Promise, that *floweth with milk and honey*, the Land of Truth and Holiness. Wherefore take unto you the whole Armour of God, that you may be able to withstand. Let your loins be girt about with truth; have on the breast-plate of righteousness; and let your feet be shod with the preparation of the Gospel of peace. Above all take the shield of faith, whereby you shall be able to quench all the fiery darts of the Wicked; and take the helmet of Salvation, and the sword of the Spirit, which is the Word of God. And lastly, be sure of this, that ye be strong only in the Lord, and in the power of his might.

There be some that dishearten us in this spiritual warfare, and would make us let our weapons fall out of our hands, by working in us a despair of Victory. There be some *evil Spies*, that weaken the hands and hearts of the *children of Israel*, and bring an ill report upon that Land that we are to conquer, telling of nothing but strange *Giants*, the *sons of Anak*, there, that we shall never be able to overcome. The *Amalekites* (say they) dwell in the South, the *Hittites*, *Jebusites*, *Amorites* in the Mountains, and the *Canaanites* by the Sea-coast; huge armies of tall invincible Lusts: we shall never be able to go against this people; we shall never be able to prevail against our Corruptions. Hearken not unto them, (I beseech you) but hear what *Caleb* and *Joshua* say; Let us go up at once, and possess it, for we are able to overcome them; not by our own strength, but by the power of the Lord of Hosts. There are indeed *Sons of Anak* there, there are mighty *Giantlike Lusts* that we are to grapple with; nay there are *Principalities* and *Powers* too that we are to oppose: But the great *Michael*, the Captain of the Lord's Host, is with us; he commands in chief for us, and we need not be dismayed. Understand therefore this day, that the Lord thy God is he which goeth before thee as a consuming fire; he shall destroy these enemies, and bring them down before thy face. If thou wilt be faithful to him, and put thy trust in him, as the fire consumeth the stubble, and as the flame burneth up the chaff, so will he destroy thy Lusts in thee: their root shall be rottenness, and their blossoms shall go up as the dust.

But let us take heed that we be not discouraged, and before we begin to fight despair of Victory: but to believe and hope well in the power of our God and his strength, will be half a Conquest. Let us not think, Holiness in the hearts of men here in the world is a forlorn, forsaken and outcast thing from God, that he hath no regard of.
Holiness,

Holiness, where-ever it is, though never so small, if it be but hearty and sincere, it can no more be cut off and discontinued from God, than a *Sun-beam* here upon Earth can be broken off from its intercourse with the *Sun*, and be left alone amidst the mire and dirt of this World. The Sun may as well discard its own *Rays*, and banish them from it self into some Region of darkness far remote from it, where they shall have no dependence at all upon it, as God can forsake and abandon Holiness in the World, and leave it a poor Orphan thing, that shall have no influence at all from him to preserve and keep it. Holiness, is something of God, where-ever it is; it is an *Efflux* from him, that always hangs upon him, and lives in him: as the *Sun-beams*, although they guild this lower World, and spread their golden wings over us, yet they are not so much here, where they shine, as in the Sun, from whence they flow. God cannot draw a Curtain betwixt himself and Holiness, which is nothing but the *splendour* and *shining* of himself: He cannot hide his face from it, he cannot desert it in the World. He that is once *born of God* shall overcome the World, and the Prince of this World too, by the Power of God in him. Holiness is no solitary neglected thing; it hath stronger Confederacies, greater Alliances, than Sin and Wickedness. It is in league with God and the Universe; the whole Creation smiles upon it: there is something of God in it, and therefore it must needs be a victorious and triumphant thing.

Wickedness is a weak, cowardly and guilty thing, a fearful and trembling Shadow. It is the Child of Ignorance and Darkness; it is afraid of Light, and cannot possibly withstand the power of it, nor endure the sight of its glittering Armour. It is allied to none but wretched, forlorn and apostate Spirits, that do what they can to support their own weak and tottering Kingdom of Darkness, but are only strong in Weakness and Impotency. The whole Polity and Commonwealth of Devils is not so powerful as one *Child of Light*, one *Babe in Christ*: they are not able to *quench* the least *smoking flax*, to extinguish one spark of Grace. Darkness is not able to make resistance against Light, but ever, as it comes, flies before it. But if Wickedness invite the Society of Devils to it, (as we learn by the sad experience of these present Times, in many examples of those that were possessed with Malice, Revengefulness and Lust) so that those cursed Fiends do most readily apply themselves to it, and offer their service to feed it and encourage it, because it is their own Life and Nature, their own *Kingdom of Darkness*, which they strive to enlarge and to spread the Dominions of; shall we then think that Holiness, which is so nearly allied unto God, hath no good *Genius* at all in the world to attend upon it, to help it and encourage it? Shal not the *Kingdom of Light* be as true to its own Interest, and as vigilant for the enlarging of it self, as the *Kingdom of Darkness*? Holiness is never alone in the world, but God is always with it, and his loving *Spirit* doth ever associate and joyn it self to it. He that sent it into the World is with it, as *Christ* speaketh of himself, *The Father hath not left me alone, because I do always those things that please him*. Holiness is the Life of God, which he cannot but feed and maintain where-so-ever it is: and as Devils are always active to encourage evil;

evil ; so we cannot imagine but that the heavenly Host of blessed Angels above are busily employed in the promoting of that which they love best, that which is dearest to God whom they serve, the *Life and Nature of God*. *There is joy in Heaven at the conversion of one sinner*, Heaven takes notice of it ; there is a *Quire* of Angels that sweetly sings the *Epithalamium* of a Soul divorced from Sin and Satan, and espoused unto *Christ*. What therefore the *Wise man* speaks concerning *Wisdom*, I shall apply to *Holiness* : *Take fast hold of Holiness, let her not go, keep her, for she is thy Life : Keep thy heart with all diligence, for out of it are the issues of Life, and of Death too*. Let nothing be esteemed of greater consequence and concernment to thee than what thou doest and actest, how thou livest. Nothing *without us* can make us either happy, or miserable ; nothing can either *defile us*, or hurt us, but what *goeth out from us*, what springeth and bubbleth up out of our own hearts. We have dreadful apprehensions of the Flames of Hell without us ; we tremble and are afraid when we hear of *Fire and Brimstone* ; whilst in the mean time we securely nourish within our own hearts a *true and living Hell*.

————— & *caco carpimur igni* :

the dark fire of our Lusts consumeth our bowels within, and miserably scorcheth our Souls, and we are not troubled at it. We do not perceive how Hell steals upon us whilst we live here. And as for Heaven, we only gaze abroad, expecting that it should come in to us from without, but never look for the beginnings of it to arise within, in our own Hearts.

But lest there should yet haply remain any prejudice against that which I have all this while heartily commended to you, *true Holiness*, and the *keeping of Christ's Commandments*, as if it were a *Legal* and a *Servile* thing, that would subject us to a *State of Bondage* ; I must here needs add a Word or two, either for the Prevention or Removal of it. I do not therefore mean by *Holiness*, the meer performance of outward Duties of Religion, coldly acted over as a task ; nor our habitual Prayings, Hearings, Fastings, multiplied one upon another, (though these be all good, as subservient to an higher end :) but I mean an inward *Soul and Principle of Divine Life* that spiriteth all these, that enliveneth and quickeneth the dead carcase of all outward Performances whatsoever. I do not here urge the *dead Law of outward Works*, which indeed, if it be alone, subjects us to a *State of Bondage* ; but the *inward Law* of the Gospel, the *Law of the Spirit of Life*, than which nothing can be more free and ingenuous : for it doth not act us by Principles without us, but is an inward *Self-moving Principle* living in our hearts.

The first, though it work us into some outward Conformity to God's Commandments, and so hath a good effect upon the World ; yet we are all this while but like dead Instruments of Musick, that sound sweetly and harmoniously when they are only struck and played upon from without by the Musician's Hand, who hath

the Theory and *Law* of Musick *living* within himself.

But the second, the *living Law* of the Gospel, the *Law of the Spirit of Life* within us, is as if the *Soul of Musick* should incorporate it self with the Instrument, and live in the Strings, and make them of their own accord, without any touch or impulse from without, dance up and down, and warble out their Harmonies.

They that are acted only by an *outward Law* are but like *Neuro-spasts*, or those little Puppets that skip nimbly up and down, and seem to be full of quick and sprightly motion; whereas they are all the while moved artificially by certain Wires and Strings from without, and not by any Principle of Motion from themselves within: or else like Clocks and Watches, that go pretty regularly for a while, but are moved by Weights and Plummets, or some other artificial Springs, that must be ever now and then wound up, or else they cease.

But they that are acted by the *new Law of the Gospel*, by the *Law of the Spirit*, they have an inward principle of life in them, that from the Centre of it self puts forth it self freely and constantly into all obedience to the will of *Christ*. This *New Law of the Gospel* is a kind of *Musical Soul*, informing the dead *Organ* of our Hearts, that makes them of their own accord delight to act Harmoniously according to the Rule of God's word.

The Law that I speak of is a *Law of Love*, which is the most powerful Law in the World; and yet it freeth us in a manner from all Law without us, because it maketh us become a *Law unto our selves*. The more it prevaieth in us, the more it eateth up and devoureth all other Laws without us; just as *Aaron's living Rod* did swallow up those Rods of the Magicians that were made only to counterfeit a little Life.

Quis Legem det amantibus?
Major lex Amor est sibi.

Love is at once a Freedom from all Law, a state of purest Liberty; and yet a Law too, of the most constraining and indispensable Necessity.

The worst *Law* in the World is the *Law of Sin* which is in our members; which keeps us in a condition of most absolute Slavery when we are wholly under the Tyrannical commands of our Lusts: this is a cruel *Pharaoh* indeed, that sets his hard Task-masters over us, and maketh us wretchedly drudge in Mire and Clay.

The *Law of the Letter* without us sets us in a condition of little more Liberty, by restraining us from many outward Acts of Sin; but yet it doth not disenthral us from the power of sin in our hearts.

But the *Law of the Spirit of Life*, the *Gospel-Law of Love*, it puts us into a conditon of most pure and perfect Liberty; and whosoever really entertains this Law, he hath thrust out Hagar quite, he hath cast out the Bond-woman and her Children; from henceforth Sarah the Free woman shall live for ever with him, and she shall be to him a Mother of many children; her seed shall be as the sand of the sea-shoar for number, and as the stars of heaven. Here is Evangelical Liberty, here is Gospel-freedom, when the *Law of the Spirit of life in Christ Jesus* hath made

made us free from the Law of sin and death; when we have a liberty from Sin, and not a liberty to sin: for our dear Lord and Master hath told us, that Whosoever committeth sin, is the servant of it.

He that lies under the power and vassalage of his base lusts, and yet talks of Gospel-freedom, he is but like a poor condemned Prisoner, that in his sleep dreams of being set at liberty, and of walking up and down wheresoever he pleaseth, whilst his Legs are all the while lock'd fast in Fetters and Irons. To please our selves with a Notion of Gospel-liberty, whilst we have not a Gospel-principle of Holiness within us to free us from the power of sin, is nothing else but to guild over our Bonds and Fetters, and to phantasie our selves to be in a Golden Cage. There is a Straitness, Slavery and Narrowness in Sin: Sin crowds and crumples up our Souls, which, if they were freely spread abroad, would be as wide and as large as the whole Universe.

No man is truly free but he that hath his *Will* enlarged to the extent of God's own Will, by loving whatsoever God loves, and nothing else. Such a one doth not fondly hug this and that particular created good thing and envassal himself unto it; but he loveth every thing that is lovely, beginning at God, and descending down to all his Creatures, according to the several degrees of perfection in them. He enjoys a boundless Liberty, and a boundless Sweetness, according to his boundless Love. He incompasseth the whole World within his out-stretched arms; his Soul is as wide as the whole Universe, as big as *yesterday, to day, and for ever*. Whosoever is once acquainted with this disposition of Spirit, he never desires any thing else, and he loves the *Life of God* in himself dearer than his own Life. To conclude this therefore; if we love *Christ*, and keep his *Commandments*, his *commandments will not be grievous to us: his yoke will be easie, and his burthen light*: it will not put us into a State of Bondage, but of perfect Liberty. For it is most true of Evangelical Obedience, what the Wise man speaketh of Wisdom, *Her ways are ways of pleasantness, and all her paths are peace: She is a tree of Life to those that lay hold upon her, and happy are all they that retain her.*

I will now shut up all with one or two *Considerations* to perswade you farther to the *keeping of Christ's Commandments*.

First from the desire which we all have of *Knowledge*. If we would indeed *know* Divine Truths, the only way to come to this is by *keeping of Christ's Commandments*. The grossness of our apprehensions in *Spiritual things*, and our many mistakes that we have about them, proceed from nothing but those dull and foggy *Steams* which rise up from our *foul Hearts*, and becloud our Understandings. If we did but heartily comply with *Christ's Commandments*, and purge our hearts from all gross and sensual Affections, we should not then look about for *Truth* wholly without our selves, and enslave our selves to the Dictates of this and that Teacher, and hang upon the *Lips of men*: but we should find the Great Eternal God inwardly teaching our Souls, and continually instructing us more and more in the mysteries of his will; and *out of our bellies should flow rivers of living*

waters. Nothing puts a stop and hinderance to the passage of Truth in the World but the Carnality of our Hearts, the Corruption of our Lives.

'Tis not wrangling Disputes and Syllogistical Reasonings that are the mighty Pillars that underprop *Truth* in the world: if we would but underfet it with the Holiness of our Hearts and Lives, it should never fail. *Truth* is a prevailing and conquering thing, and would quickly overcome the World, did not the Earthiness of our Dispositions and the Darkness of our false Hearts hinder it. Our Saviour Christ bids the *Blind man* wash off the *Clay* that was upon his eyes in the *Pool of Siloam*, and then he should see clearly; intimating this to us, that it is the Earthiness of mens Affections that darkens the Eye of their Understandings in Spiritual things. *Truth* is always ready and near at hand, if our eyes were not closed up with Mud, that we could but open them to look upon it. *Truth* always waits upon our Souls, and offers it self freely to us, as the Sun offers its Beams to every Eye that will but open, and let them shine in upon it. If we could but purge our Hearts from that filth and defilement which hangeth about them, there would be no doubt at all of *Truth's* prevailing in the World. For *Truth is great, and stronger than all things: all the Earth calleth upon Truth, and the Heaven bleisseth it; all works shake and tremble at it. The Truth endureth, and is always strong; it liveth and conquereth for evermore. She is the Strength, Kingdom, Power and Majesty of all ages. Blessed be the God of Truth.*

Secondly, *If we desire a true Reformation*, as some would be thought to do; Let us begin here in reforming our Hearts and Lives, in *keeping Christ's Commandments*. All outward Forms and Models of Reformation, though they be never so good in their kind, yet they are of little worth to us without this *inward Reformation* of the Heart. Tin or Lead, or any other baser Metal, if it be cast into never so good a Mold, and made up into never so elegant a Figure, yet is but Tin or Lead still, it is the same Metal that it was before. If Adulterate Silver, that hath much Alloy or Dross in it, have never so current a Stamp put upon it, yet it will not pass notwithstanding when the Touchstone trieth it. We must be *reformed within*, with a *Spirit of Fire* and a *Spirit of Burning*, to purge us from the Dross and Corruption of our hearts, and refine us as Gold and Silver; and then we shall be *reformed truly*; and not before. When this once comes to pass, then shall Christ be set upon his Throne indeed, then the *Glory of the Lord shall overflow the Land*; then we shall be a People acceptable unto him, and as *Mount Sion* which he dearly loved.

F I N I S.

T H E
Second Sermon;
O R A
DISCOURSE
O N

I CORINTH. XV. 57.

*But thanks be to God which giveth us the Victory
through our Lord Jesus Christ.*

By R. CUDWORTH, D. D.

The Third Edition.

S. Gregory Nyssen.

χειριστικός ὅτι τὸ θεῶς φύσεως μέμνηται.

L O N D O N,

Printed for R. Royston, at the Angel in Amen-
Corner, Bookseller to his most Sacred Majesty.

M D C L X X V I.



T H E S E C O N D
S E R M O N.

I C O R. Chap. XV. Ver. 57.

*But thanks be to God who giveth us the Victory
through our Lord Jesus Christ.*



CHRIST'S Resurrection, which the Apostle treateth of in the former part of this Chapter, is one of the main and principal Articles of our Christian Faith: For though *Christ* by his *Death* upon the Cross made a Propitiatory Sacrifice for the World, yet it was his *Resurrection* only which did manifest his *Death* to be effectual and available for that end, and did evidence its acceptation with God. For if the *Grave* had detain'd *Christ*, and held him Prisoner, this would have

been an argument that the Debt for which he was committed to that dark Dungeon was not yet paid, nor Satisfaction made; for if *Christ* ^{Verse 17.} *be not raised*, (saith the Apostle) *your Faith is vain, ye are yet in your sins*. But now *Death* and the *Grave* having delivered up *Christ* out of their custody, his *Resurrection* is an undoubted argument that they had no more to lay to his charge, as he was a Surety and Undertaker for Mankind, but the Debt which was owing to the Law and Divine Justice was in the Court of Heaven fully acquitted and discharged. For *Christ* was delivered for our Sins, and rose again for our ^{Rom. 4.} Justification.

And though *Christ's* other *Miracles* ought to have conciliated Belief to his *Doctrine* from the *Jews*; yet his *Resurrection* from the dead, (foretold by himself and really accomplished,) added to all the rest, was a most undoubted and unquestionable ^{Confirmation} *Confirmation*.

mation of his Prophetical Ministry. For if it were supposed (as the Jews of old and the Talmudists of later times maliciously calumniated our Saviour *Christ*) that a mere Wizzard or Magician should have appeared, and not only have done many Miracles by *Beelzebub* and the Powers of Darknes, but also have foretold that after he had been put to death he should *rise again*, and have given this as a farther sign to confirm his prophecy, as our Saviour did, *Matth. 12. 39.* it could never be conceiv'd that Divine Providence should suffer such an Impostor miraculously to rise again, in so remarkable a manner, and so often to appear before the eyes of so many Spectators, and at last visibly to ascend up to Heaven. Because this would have been *Tentatio invincibilis* to mankind, it being not imaginable what greater assurance Heaven it self could give to confirm and seal a Prophet, and perswade the World that what he did was by the Finger of God, and not by *Magical imposture*, than this is. And therefore it is observable, that though a good while after our Saviour's time, when the Jews had now forfeited that peculiar Providence that watched over them, a certain counterfeit *Messias*, one *David El-Roy*, was permitted to do several strange and miraculous things by *Magick* and *Witchcraft*, if the Jewish Relations be true; yet when he gave this for a Sign to the *Persian King* to prove himself the *Messias*, that after he was beheaded by him he should *rise again*, he plainly discovered his Imposture, to the great disappointment of the deluded Jews, who (as *Maimonides* writes) in vain expected his *Resurrection* a good while after.

In Iggevet
Zeman.

Moreover, *If Christ had not risen again after death, the world would not have had sufficient ground to trust and believe in him as a Saviour.* *S. Austin* reckon'd it as great a *Miracle* as any that *Christ* ever did upon earth, that the World should be brought off to believe in a crucified Saviour. For to worship יהוה, as the Jews by way of Disgrace call our Saviour, or ὁ ἀνασκολοπιζόμενος in *Lucian's* Language, one that was hanged, for a God, and to believe in him, could not but seem a monstrous and prodigious thing both to Jews and Gentiles; and certainly it would never have been brought to pass, had there not been unquestionable assurance given of *Christ's Resurrection from the dead.* For who would be so sottish as to believe in a dead Saviour, and to expect help and assistance from him that had not been able to help himself, and therefore had given no proof that he was able to help others? nay, from him that to all humane appearance had now no being at all? Upon which account the Psalmist upbraids the sottish Heathen, that they ate the Sacrifices of the dead. Wherefore it is observable in the Gospel, that when *Christ* was now dead and buried in his Sepulchre, the Hope and Expectation of his Disciples, who had formerly believed in him, lay as it were intombed in the same Sepulchre with him. And then the two Disciples that went to *Emmaus* could only say, *We trusted that this had been he which should have redeemed Israel.* But afterwards, when they were able upon good grounds to affirm that κύριος ἁληθῶς ἀνέστη, *The Lord was risen indeed*, then their Faith revived a-new, and mounted up higher than ever, and grew triumphant in them.

Psal 106.

Luk 24.

Again, there was another excellent Design in *Christ's Resurrection from*

from the dead, which the Apostle pursues largely also in this Chapter; viz. To give the world assurance of a Life after death, and a blessed Immortality to be enjoyed by all true Believers and Followers of Christ. Christ by his Resurrection hath abolished death, and brought life and immortality to light, as the Apostle speaks 2 Tim. I. 10. or, as the Church sings in that divine Anthem, *After he had overcome the sharpness of Death, he opened the kingdom of Heaven to all Believers.* The reasons of Philosophy that prove the Soul's Immortality, though firm and demonstrative in themselves, yet they are so thin and subtil to vulgar apprehensions, that they glide away through them, and leave no such palpable impressions on them, as can be able sufficiently to bear up against that heavy weight of gross infidelity that continually sinks down the minds of men to a distrust of such high things as be above the reach of Sense. Neither are these considerations any longer of force than men can actually attend to the strength and coherence of the Demonstration; and when that actual attention (which is operose and difficult) is taken off, then the Truth it self like a Spectre or Apparition suddenly vanishes away, and men question with themselves afterwards whether there were any such thing or no. Such thin and evanid things are Philosophical Speculations about the high Mysteries of Faith and Religion. But Christ his raising of the self same Body which was laid in the Sepulchre, and afterwards appearing in it often to his Disciples, gave such evident assurance of the Soul's Immortality and Life after death, as must needs strike more strongly upon Vulgar minds, and make more palpable impressions on them, and be always of more present and ready use than any Philosophical Reasons and Demonstrations.

And the Scripture is herein very harmonious and agreeable to it self both in the Old and New Testament: for as in the one it makes the original of Death's entrance into the world to be the Sin and Disobedience of the First Adam, who was ἀναστὰς ἐκ γῆς, γαῖνός, of the earth, earthy; so in the other it attributes the recovery of Life and Immortality to the meritorious Obedience of the Second Adam, that was ἐκ τῶν οὐρανῶν, ἐπεσφυσίς, the Lord from heaven, heavenly, who by his Death vanquished and destroyed Death. For as Sampson, (who was a Type of our Saviour) when he was besieged by the Philistines in the City Gaza (Judges 16.) rose up at midnight, and pulled up the Gates of the City and the Posts, and laying them upon his shoulders carried them up to the top of the Hill: in like manner Christ our Lord, when he was environ'd and encompass'd by Death, after he had been a while detain'd under the custody thereof, he ascended victoriously out of the Power of the Grave, and carried the Gates of Hell and Death upon his Shoulders along with him triumphantly into Heaven; he slighted and dismantled that mighty Garrison whose Walls were stronger than Brass, and Gates harder than Adamant, that it should be no longer a Prison with doors and bars to shut up those that believe in him, but an open and free passage, and a broad Highway to Life and Immortality. He is the Resurrection and the Life, (John 11. 25.) and he that believeth in him, though he were dead, yet shall be live. For he that liveth and was dead and is alive for evermore, even he hath the Keys of Hell and of Death, Rev. 1. 18.

But that which I chiefly aim at this time, concerning *Jesus* his *Resurrection* and *Ascension into Heaven*, is this, *That by and after it he was made Lord and Christ, King and Saviour, and Sovereign of his Church.* Not but that *Christ's Humanity* was always hypostatically united to the Divinity; but because the *Oeconomical Kingdom of Christ* as Mediator, according to the Scripture-calculation, seems not to commence till after his state of Humiliation was over, and so begins its *Epocha* from *Christ's Resurrection*, or his *Exaltation to sit at God's right hand in Heaven.* Acts 2. 36. *Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ.* Acts 5. 31. *Jesus whom ye slew and hanged on a Tree, him hath God exalted on his right hand, to be a Prince and a Saviour, &c.* Philip. 2. 9. *Who humbled himself and became obedient to the death of the Cross; Wherefore God hath highly exalted him, and given him a Name above every name, that at the name of Jesus every knee should bow, &c. and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* And that Article of our Creed concerning *Christ's sitting at God's right hand in Heaven* signifies thus much unto us, *That Christ* after his *Resurrection* and *Ascension into Heaven* hath all Power given him both in Heaven and in Earth, all things being made subject to him, *excepting him only that hath put all things under him.* He being, for the Comfort of his Church and Members here upon Earth, according to his Humanity made God's Vicegerent, and seated in his Father's Throne, and having a *Mediatorious Kingdom* bestowed upon him that shall continue till he hath put down all Authority and Power, and hath subdued all his Enemies under his feet, and then hath delivered up this *Oeconomical Kingdom* to God the Father, *that God may be all in all.*

Cor. 15. 27.

Verse 24.

Verse 28.

And this is an unspeakable Consolation that Christian Religion affords to us, and a most gracious Condescension of the All-wise God; That forasmuch as we that dwell in these houses of Clay are so far removed from the pure and abstracted Deity, and so infinitely disproportioned unto it, that there should be such a contrivance as this set on foot, that we should have one of our own Flesh and Blood, that was in all things tempted like unto us, and had experience of all our difficulties and calamities, who demonstrated his infinite love to us in laying down his Life for us, and therefore we cannot doubt but hath a most tender Sympathy and fellow-feeling with us in all our Infirmities; I say, that we should have such a one exalted to God's right hand, and invested with all Authority and Power both in Heaven and Earth, that he might administer all things for the good of his Church and Members, and supply them in all their wants and necessities. Which consideration must needs be far more comfortable, cheering and reviving to every true Christian, than it was to the Sons of *Jacob*, when they went down to *Egypt* to buy Corn and provision for their necessities, to think that *Joseph* their Brother was made Lord over all the Land.

And yet notwithstanding this is wholly eluded and evacuated by those high flown *Spiritualists* of these latter times, that slight and reject the Letter of the New Testament as a mean and carnal thing, and will acknowledge no other *Death* and *Resurrection of Christ*, no other

other *Ascension* and *Sitting at God's right hand*, nay no other *Day of Judgment* nor *Resurrection of the Body*, but what is *Mystical* and *Allegorical*: Whereby they do not only impudently flurre the Gospel according to the History and the Letter, in making it no better than a *Romantical Legend* or a mere *Æsopick Fable*, that contains a good *Trium'ph* or *Moral* under it; but also plainly defeat the Counsel of God against themselves and mankind, by antiquating *Christianity*, and bringing in in stead thereof *old Paganism* again disguised under a few canting Phrases of Scripture-language. For though *Moses* had a Veil over his face, though there were many obscure Umbrages and *Allegories* in the Law, (the Children of *Israel* being then not able to bear the the brightness of that *Evangelical Truth* that shined under them;) yet now under the Gospel we do all with open face behold as ^{2 Cor. 3.} in a Glass the glory of the Lord nakedly represented to us, being changed into the same image from glory to glory.

But to let pass these, and still to improve our former Meditation farther; Let us in the next place consider, that *Christ*, who received all this Power after his Resurrection and Ascension, did not receive it in vain and to no purpose, either taking no notice of our humane transactions here below, as having removed his Pavilion too far into those Regions of Light and Glory from us; or else remaining notwithstanding an idle Spectator, and no way concerning or interesting himself in the Issues of our humane affairs. Which will be so much the more improbable, if we consider what the Scripture and experience tell us, that the Devil and Apostate Spirits are perpetually active and busie in promoting the concernments of the Kingdom of Darknes. And therefore doubtless He whom God hath made the Shepherd and Bishop of our Souls can never be so regardless of his Office, nor so careless of his Flock and tender Lambs committed to his charge, as to suffer those cruel Wolves to prey upon them at pleasure; and to have no pity at all for them, nor to extend his watchful Providence over them, whom once he vouchsafed to redeem with his own precious blood. No certainly, he that waded through so many difficulties and agonies for us in the days of his Flesh, he that bore our griefs and carried our sorrows, he that was wounded for our transgressions and bruised for our iniquities, that sweet drops of blood in the Garden and was nailed to the Cross for us in *Golgotha*, He cannot so easily forget those whom he hath so dearly bought, nor suffer all that power, which God hath invested him with for the good of his Church, to lie by him idle and unemployed.

But to the end that there might not be the least ground of Suspicion or Distrust left in the minds of men concerning this particular, *Christ* after his Ascension into Heaven thought good to give us a sensible demonstration both of his Kingly Power and of his watchful Care and Providence over his Church, that he would not leave them orphans and destitute of all assistance, by sending down his Holy Spirit on the Day of Pentecost in a visible and miraculous manner upon his Disciples. Acts 2. 32. *This Jesus hath God raised up, of which we are all Witnesses: Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* And verily if there had been no news heard of

our Lord and Saviour *Christ*, after he ascended above the Clouds out of his Disciples Sight, no real and visible Demonstration of his Existence, Power, and Providence over his Church; the distrustful hearts of men would have been too prone to suspect that the pretence of an invisible Kingdom at God's right hand above had been no better than a mere Dream, an airy and phantastick Notion; and they would have been too ready to have called in question the truth of all his other Miracles, his Resurrection and Ascension, witnessed only by his own Disciples, and to have surmised those several Apparitions of his that we read of after his Death, had been nothing else but Spectres or Phantasms, like the vulgarly-believed Apparitions of the Ghosts of men in Airy bodies. But the sensible and miraculous *Pouring out of the Holy Ghost* upon his Disciples, after his Ascension into Heaven, was a palpable Confirmation of all *Christ's* other Miracles, of the Validity of his *Meritorious Death and Passion*, of the Truth of his *Resurrection and Ascension*; and gives most comfortable assurance to all Believers to the World's end, that though his Bodily presence be withdrawn from them, yet he hath not left his Church utterly forlorn and destitute of all assistance, but that *his Spirit*, the Holy Comforter, continueth to be present amongst them as his Vice gerent, and to assist them for all the holy purposes of the Gospel, to the World's end. Now the principal Effects of *Christ's* holy Spirit, which are to be hoped for and expected by every true Believer and private Christian, are comprised by the Apostle under *Three Heads* here in the Text, as consisting in a *Threefold Victory over a threefold Enemy. The sting of Death is Sin, and the strength of Sin is the Law: But thanks be to God which giveth us the Victory through our Lord Jesus Christ.*

1. *A Victory over Sin*, as that which is the Cause of Death.
2. *A Victory over the Law*, as that which aggravates the Guilt, and exasperates the Power of Sin.
3. Lastly, *A Victory over Death*, the Fruit and Consequent of Sin.

FIRST therefore, *There is a Victory over Sin to be obtained in and through Christ.*

Some there are that will acknowledge no other *Victory over Sin* but an *External* one, that whereby it was conquered for us by *Christ* upon the Cross sixteen hundred years since, where he *spoiled Principalities and Powers, and made a shew of them openly, triumphing over them in it*, Col. 2. 15. and where he *redeemed us from the Curse of the Law, being made a Curse for us*, Gal. 3. 13. And doubtless this was one great end of *Christ's* coming into the World, to make a Propitiatory Sacrifice for the Sins of mankind: Not only that he might thereby put a period to those continually-repeated & ineffectual Sacrifices of Brute Beasts, and the offering of the blood of bulls and Goats, that could not take away Sin, nor propitiate his Divine Majesty; but also that he might at once give a sensible Demonstration both of God's high Displeasure against Sin, and of his Placableness and Reconcilableness to Sinners returning to Obedience; and therefore, to that end that the despair of Pardon might not hinder any from Repentance and

and Amendment of Life, promulgate free Pardon and Remission of Sins through his Blood to all that should repent, and believe the Gospel.

But it is a very unsound and unwholsome Interpretation of this Salutary Undertaking of *Christ's* in the Gospel, as if the ultimate End and Design of it were to procure *Remission of Sin* and *Exemption from Punishment* only, to some particular persons still continuing under the Power of Sin, and to save them at last in their Sins, that is, with a mere outward and carnal Salvation; it being a thing utterly impossible, that those *undefiled Rewards* of the Heavenly Kingdom should be received and enjoyed by men in their Unregenerate and unrenewed Nature.

For what is this else but to make *Christ* the grand Patron of the Kingdom of Darkness, and to suppose God to be such a Being as may be bribed and corrupted by Sacrifice and Intercession, to a partial Connivence and fond Indulgence of men in their Sins to all Eternity? or else to insinuate that there is no other *Evil* at all in Sin, but only in respect of that *outward Punishment* consequent upon it? which is to destroy the Nature and Reality of Sin, and to make it nothing but a mere Name or Phancy; as if *Good* and *Evil*, *Just* and *Unjust*, (as some Philosophers dreamed) were not *ἄβυσσος*, but *νόμος* and *ἀρετή* only, had no Reality in Nature, but depended only upon arbitrary Laws enforced by outward Punishments, or mere Opinions; and so were only *πομπή*, (as *Democritus* expressed it) mere Factitious things, or else *φαντασίαι*, Fictitious and Imaginary: Either of which opinions if they were true, then indeed *Remission of Sin* and *Exemption from Punishment* would quite take away all the Evil of Sin.

But if Sin be not a mere Name or Phancy, but that which hath a real and intrinsecal Evil in it, greater than that of *outward Punishment*; then certainly it cannot be so transcendent a Happiness as some men carnally conceit, to have an Impunity in Sinning to all Eternity, that the Accomplishment thereof should be thought the only fit Undertaking for the Son of God to engage in, and that which would deservedly entitle him the Saviour of Mankind. For that of *Socrates* in *Plato* must then needs be true, *τὸ ἀδίκημα μὴ διδόναι ὄλω, πολὺ μᾶλλον τε καὶ πρῶτον κακὸν εἶναι*, That (in those which are not incorrigible and incurable) it is the greatest Evil that can possibly befall them, to continue in Wickedness unpunished; and the greatest Kindness that they can receive, by the lesser Evil of Punishment and Castigation to be cured of the greater Evil of Sin: For (as the same Philosopher speaks) *ἰατρικὴ καὶ ποινὴ ἐστὶν ὁμοία*, Chastisement and Correction is the natural Remedy and Cure of Wickedness; which our Saviour confirms when he saith, *As many as I love, I rebuke and chasten*: and sure the Remedy is not worse than the Disease.

Revel 3. 19.

Wherefore it was so far from being the ultimate End of *Christ's* undertaking to die for Sin, that men might securely live in it, that on the contrary the Death of *Christ* was particularly intended as an Engine to batter down the Kingdom of Sin and Satan, and to bring men effectually unto God and Righteousness, as the Scripture plainly witnesseth, 1 Pet. 2. 24. *His own self bare our Sins in his Body on the*

Tree;

1 Pet. 4.1.

Tree, that we, being dead to Sin, might live to Righteousness. The Death of Christ conducing to this great End not only as it was Exemplary, and Hieroglyphically instructed us that we ought to take up the Cross likewise, and follow our crucified Lord and Saviour, suffering in the Flesh, and ceasing from Sin; but also as it doth most lively demonstrate to us, God's high Displeasure against Sin, and the malignant Nature of it, that could not otherwise be expiated than by the Blood of that innocent and immaculate Lamb, the only-begotten Son of God; and lastly, as the Hope of Pardon and free Remission of Sin in the Blood of Christ for the truly Penitent might invite and animate men to chearful and vigorous endeavours against Sin.

Others there are that tell us there is indeed something farther aimed at in the Gospel besides the bare Remission of Sins, but that it is nothing else but the Imputation of an External Righteousness, or another's Inherent Holiness, which is so completely made ours thereby to all intents and purposes, as if we our selves had been really and perfectly righteous; and this upon no other Condition or Qualification at all required in us, but only of mere Faith scrupulously prescind- ed from all Holiness and Sanctification, or the laying hold or apprehending only (as they use to phrase it) of this External and Imputed Righteousness, that is, the merely believing and imagining it to be ours: Which kind of Faith therefore is but the Imagination of an Imagination, or of that which really is not, and, as Pindar calls Man, *Συμῆς ὄναρ*, the very Dream of a Shadow.

For though this be pretended by some to be spoken only of Justification as contradistinct from Sanctification, the latter of which they conceive must by no means have any conditional Influence upon the former; yet it will unavoidably extend to the taking away of the Necessity of Inherent Righteousness and Holiness, and all Obligation to it: upon which very account it is so highly acceptable, because under a specious shew of Modesty and Humility it doth exceedingly gratifie mens Hypocrisie and Carnality. For he that is thus completely justified by the Imputation of a mere External Righteousness, must needs have *ipso facto* a Right and Title thereby to Heaven and Happiness without Holiness; for Rom. 8. 30. *whom he justifieth, them he also glorifieth*. Neither can any thing be required inherently in them, where all Inherency is perfectly supplied by Imputation. And though it be pretended that Sanctification will spontaneously follow after by way of Gratitude; yet this is like to prove but a very slippery Hold, where it is believed that Gratitude it self, as well as all other Graces, is already in them by Imputation. Neither can it be reasonably thought that true Holiness should spring by way of Gratitude or Ingenuity from such a Principle of Carnality as makes men so well contented with a mere Imaginary Righteousness.

Prov. 17. 15.

But this Opinion, as it makes God in Justifying to pronounce a false Sentence, and to conceive of things otherwise than they are, and to do that which himself hath declared to be abominable, *to justify the wicked* (in a forensick sence) and as it is irreconcilable to those many Scriptures that assure us *God will render to every man according to his Works*; so it also takes away the Necessity of Christ's Meritorious and Propitiatory Sacrifice for the Remission of Sins: for where

where a complete Righteousness is imputed, there is no Sin at all to be pardoned. And lastly, it vainly supposes *Righteousness* and *Holiness* to be mere Phantastical and Imaginary things; for otherwise it were no more possible that a Wicked man should be made Righteous by another's Righteousness imputed, than that a Sick man should be made Whole by another's imputed Health. *If a Brother or Sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed, and be you filled; notwithstanding you give them not those things which are needfull for the body; what doth it profit?* James 2. 15. 16. *Even so what doth it profit, my Brethren, if a man say he hath Faith, (or imputed Righteousness) and have not Works? (that is, real and inherent Righteousness, or inward Regeneration) can such a Faith (that is, Imagination or Imputation) save him?* Certainly no more than mere words can cloath a naked man's Back, or feed a hungry man's Belly, or warm and thaw him whose Blood is frozen and congealed in his veins. Nay it is no more possible for a man to be made *Holy*, than to be made *Happy*, by mere Imputation, which latter few men would be contented withal; and, were it not for their Hypocrisie, they would be as little contented with the former; and it would as little please them to be *Opinione tantum Justi*, as *Opinione tantum Beati*, to use Tully's expression against the *Epicureans*. Nay, since it is most certain that the greatest part of our *Happiness* consisteth in *Righteousness* and *Holiness*, it will unavoidably follow, that if we have no other than an *Imputative Righteousness*, we can have no other than an *Imputative Happiness*, and a mere Imaginary Heaven, which will little please us when we feel our selves to be in a true and real Hell.

But it is not our intention here to quarrel about Words and Phrases, as if *Christ's* meritorious Satisfaction might not be said to be *Imputed* to those that repent and believe the Gospel, for Remission of Sins; much less to deny what the Holy Scripture plainly asserts, True and living *Faith*, that *worketh by Love*, which is the very Essence of the New Creature, or Regenerate Nature, λογίζεσθαι εἰς δικαιοσύνην, *to be imputed or accounted for Righteousness* under the Gospel-dispensation, where God will not proceed according to Legal Rigour and Severity with his fallen Creatures, but according to that *Equity* and Εμενδύ which the Philosopher tells us is the *truest Justice*. But our onely design is, to caution against that *Antinomian Error* which is too often insinuated under the Notion of *Imputed Righteousness*, as if there were no necessity of *Inherent Righteousness* and a *Real Victory over Sin* in order to Salvation, but that an *Imputed* or *Imaginary* one might serve the turn. Which Error, springing up very early amongst the *Gnostick-Christians*, S. John gives a very seasonable Antidote against it, 1 John 3. 7. *Little Children, let no man deceive you; he that doth Righteousness is righteous, even as he is righteous:* and in Chap. 2. v. 4. *He that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* To which purpose is that also in his first Chap. v. 5. *This is the Message which we have heard of him and declare to you, That God is Light, and in him is no darkness at all. If we say that we have Fellowship with him, and walk in darkness, we lie, and do not the Truth: But if we walk in the light, as he is in the*
Light,

Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin. Wherefore the same Apostle in that Epistle tells us of *overcoming the Wicked one*, Chap. 2. 14. and of *overcoming the World*, by our Faith in *Christ*, Chap. 5. 4. And in the *Apocalypse* he propoundeth from *Christ* himself divers remarkable Promises to him that *overcometh*: That he shall eat of the *Tree of life* that is in the midst of the *Paradise of God*, c. 2. v. 7. That he shall not be hurt of the *Second Death*, v. 11. That he shall have the *hidden Manna*, and a *white Stone* with a new Name written in it, which no man knoweth saving he that receiveth it, v. 17. That he will give him the *morning Star*, v. 28. That he shall be clothed in *white Raiment*, and his name shall not be blotted out of the *Book of Life*, c. 3. v. 5. That he shall be a *Pillar in the Temple of God*, v. 12. and that he shall sit with *Christ* in his *Throne*, as he overcame and sat down with his Father in his *Throne*, v. 21. The Condition of all which Promises being *Overcoming*, we may well conclude from thence, that there is a Real and not an Imaginary Victory only to be obtained over the Power of Sin as well as the Guilt of it.

Nay, it is true and very observable, that those Places which are usually quoted as the Foundation of an Imputed Righteousness in some other sense than what we have before mentioned, are indeed no otherwise to be understood than of a Real Inward Righteousness that is wrought or infused by the Spirit of *Christ*. As that principal one, *Philip. 3. v. 8. Yea doubtless, and I count all things loss for the excellency of the Knowledge of Christ Jesus my Lord, — that I may win him, and be found in him, not having mine own Righteousness which is of the Law, but that which is of the Faith of Christ, the Righteousness which is of God by Faith.* Where *Christ*, whom the Apostle desires to win and to be found in, and the *Righteousness which is through the Faith of Christ*, and the *Righteousness which is of God through Faith*, are no external Imputed Righteousness, but the real Inward Righteousness of the New Creature wrought by the Spirit of *Christ* through Faith, which is opposed here to *our own Righteousness*, and the *Righteousness which is of the Law*, that is, the Righteousness of outward Works done by our own Natural power, according to the Letter of the Law, in our Unregenerate state: for so the following words explain the meaning, *That I may know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death; If by any means I might attain to the Resurrection of the dead.* And this same Inward and Real Righteousness is often elsewhere called *Christ*, and the *New man*, that is said to be in us, and which we are exhorted to put on, not by Conceit or Imagination only, but by real Conformity to his Nature and Participation of his Spirit.

And whereas the Magnifiers of *Free Grace* in an *Antinomian* sense, and the Decriers of *Inherent Righteousness*, commonly conceive that the *Free Grace* of God consists in nothing but either in the *Pardon of Sin* and *Exemption from Punishment*, or the *Imputation of an External Holiness*, and accounting men just freely, without any Condition but only the mere Believing of this that they are so accounted; and that *Faith* is no otherwise considered in the Gospel than in order to the Believing of this Imputation; and that our own *Works*, when they

they are comparatively undervalued to *Grace* and *Faith*, are to be taken for all Inherent Righteousness and Holiness, even the *New Creature* it self: That all these are Errours, as it might be abundantly proved from sundry other places of Scripture, so it may sufficiently appear from that one, *Ephes. 2. v. 4, &c. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ, (by Grace ye are saved,) and hath raised us up together — That in the Ages to come he might shew the exceeding riches of his Grace, and his kindness towards us in Christ Jesus. For by Grace are ye saved through Faith; and that not of your selves; it is the gift of God: Not of Works, lest any man should boast. For we are his Workmanship, created in Christ Jesus unto good works. For when we are here said to be saved by Grace, it is plain that the Apostle means by saved, inwardly Quickned and Sanctified: *σωζεν* (saith *Grotius* well here) is *Purgari à Vitiis*: which inward Sanctification is here attributed to God's *Free Grace*, and denied to our selves and to *Works*; the meaning whereof is, that it is not effected by our own Works, (whether of outward Morality or Legal Ceremonies) done by our Natural power in the Unregenerate state, but by the quickning and enlivening Spirit of *Christ* inwardly creating us a new. And lastly, *Faith* is plainly made the Instrument of this inward Sanctification, that is not wrought by our own Works, but the Grace and Spirit of *Christ*. Whence we may well conclude, That the true Object of the Christian *Faith* is not only the *Blood of Christ* shed upon the Cross for the Remission of Sin, but also the *renewing Spirit of Christ* for the inward conquering and mortifying of it, and the quickning or raising of us to an Heavenly Life.*

And I dare be bold to say, that the inward sense of every true and sincere-hearted Christian in this Point speaks the same language with the Scripture. For a true Christian that hath any thing of the Life of God in him, cannot but earnestly desire an *inward Healing* of his sinful Maladies and Distempers, and not an *outward Hiding* and *Palliation* of them only. He must needs passionately long more and more after a new Life and Nature, and the Divine Image to be more fully formed in him; insomuch that if he might be secured from the pains of Hell without it, he could not be fully quieted and satisfied therewith. 'Tis not the *Effects and Consequents of Sin* only, the *External Punishment* due unto it, that he desires to be freed from, but the *Intrinsical Evil of Sin* it self, the Plague of his own heart. As he often meditates with comfort upon that *Outward Cross* to which his Saviour's hands and feet were nailed for his Sins; so he impatiently desires also to feel the virtue of that *Inward Cross* of *Christ*, by which the World may be crucified to him, and he unto the World; and the Power of *Christ's Resurrection* in him, still to raise him farther unto Newness of life. Neither will he be more easily perswaded to believe that his sinful Lusts, the malignity and violence whereof he feels within himself, can be conquered without him, than that an Army here in *England* can be conquered in *France* or *Spain*. He is so deeply sensible of the *Real Evil* that is in Sin it self, that he cannot be contented to have it only histrionically triumphed over. And to phantasie himself covered all over with a thin veil of mere external Im-

putation, will afford little satisfactory Comfort unto him that hungers and thirsts after Righteousness, and is weary and heavy laden with the burthen of Sins, and doth not desire to have his inward Maladies hid and covered only, but healed and cured. Neither can he be willing to be put off till the hour of Death for a Divorce betwixt his Soul and Sin; nor easily perswaded that though Sin should rule and reign in him all his Life-long, yet the last parting grone, that shall divide his Soul and Body asunder, might have so great an Efficacy as in a moment also to separate all Sin from his Soul.

Phil. 3. 12.

BUT that we may not seem here either to beat the Air in Generals and Uncertainties, or by an indiscreet zeal to countenance those conceited and high-flown Enthusiasts of latter times, that forgetting that example of Modesty given us by the blessed Apostle, [*Not as though I had already attained, or were already perfect — But this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the Mark,*] boldly arrogate to themselves such an *Absolute Perfection*, as would make them not to stand in need of any Saviour, nor to be cleansed by the Blood of the Lamb, which therefore they allegorize into a mystical sence; we must declare that we speak not here of Inherent Righteousness and a *Victory over Sin* in a *Legal* or *Pharisaical* sence, but in such an *Evangelical* sence as yet notwithstanding is true and real.

1 John 3. 9.

The First degree whereof is a *Principle of New Life*, infused into the Soul by the Spirit of *Christ* through Faith, (which the Apostle calls *Semen Dei, the Seed of God*) inclining it to love God and Righteousness as a thing correspondent to its nature, and enabling it to act freely and ingenuously in the ways of God, out of a living Law written upon the Heart, and to eschew Sin as contrary to a vital Principle. For the true Gospel-Righteousness, which Christ came to set up in the World, doth not consist merely in outward Works, whether Ceremonial or Moral, done by our own natural power in our Unregenerate state, but in an inward Life and Spirit wrought by God. Which those very Philosophers seemed in a manner to acknowledge, that denied ἀρετήν to be διδασκόν τι, that *Virtue could be taught* by outward Rules and Precepts like an Art or Trade; and *Aristotle* himself also, when he inclines to think that men are δειὰ μετὰ ἀγαθῶν, and that their being Good depends upon some extraordinary Divine Influence and Assistance. Which I the rather take notice of, because some late Pretenders to Philosophy have prophanelly derided this Doctrine after this manner, as if it made good Thoughts and virtuous Dispositions to be *POURED* and *BLOWN* into men by God.

But there is a *Second Degree* of Victory over Sin, which every true Christian ought not only to look upon as possible, but also to endeavour after, and restlessly to pursue; which is such a measure of *Strength in the Inward man*, and such a degree of Mortification or Crucifixion of our sinful Lusts, as that a man will not knowingly and deliberately do any thing that his Conscience plainly tells him is a Sin, though there be never so great Temptations to it.

Whether or no this be that *Evangelical Perfection* which was the Mark

Mark that S. Paul pressed towards, and which he seems mystically to call the *Resurrection from the Dead*, or any thing farther, I leave it to others to make a Judgment of. But doubtless, they that have attained to *such a Principle of new Life, and such a measure of inward Strength*, as is already mentioned, that is, to the Perfection of *unfeigned Sincerity*, may, notwithstanding the Irregularities of the first Motions, violent Assaults and Importunities of Tentations, sudden IncurSIONS and Obreptions, Sins of mere Ignorance and Inadvertency, (which are all wash'd away in the Blood of *Christ*) in a true *Evangelical* sense be said to have attained to a *Victory over Sin*.

Wherefore I demand in the next place, *Why it should be thought impossible by the Grace of the Gospel and the Faith of Christ to attain to such a Victory as this is over Sin?* For *Sin* owes its original to nothing else but *Ignorance and Darknes*. *πᾶς ὁ πονηρὸς ἀγνοεῖ*, Every wicked man is Ignorant. And therefore in that sense that other Maxim of the *Stoicks* may have some Truth also, that *ἄνομις ἀμαρτάνεται*, Men sin against their will; because if they knew that those things were indeed so hurtful to them, they would never do them. Now we all know how easily *Light* conquers *Darknes*, and upon its first approach makes it flie before it, and like a guilty shade seek to hide it self from it, by running round about the Earth. And certainly the *Light of God* arising in the Soul can with as much ease scatter away the night of sinful Ignorance before it. For Truth hath a cognation with the Soul; and Falshood, Lies and Impostures are no more able to make resistance against the Power of Truth breaking forth, than *Darknes* is able to dispute with *Light*. Wherefore the Entrance in of *Light* upon the Soul is half a conquest over our Sinful Lusts.

Again, though *Sin* have had a long and customary Possession in the Soul, yet it has no just Title, much less a Right of Inheritance in it. For *Sin* is but a Stranger and Foreigner in the Soul, an Usurper and Intruder into the Lord's Inheritance. *Sin* it is no Nature, as St. *Austin* and others of the Fathers often inculcate, but an adventitious and extraneous thing; and the true and ancient Nature of the Soul of Man suffers violence under it, and is oppressed by it. It is nothing else but the preternatural state of Rational Beings, and therefore we have no reason to think it must needs be perpetual and unalterable. Is it a strange thing that a jarring Instrument by the hand of a skilful Musician should ever be set in tune again? Doubtless, if an Instrument of Musick were a living thing, it would be sensible of Harmony as its proper state, and abhor Discord and Dissonancy as a thing preternatural to it. The Soul of Man was Harmonical as God at first made it, till *Sin* disordering the Strings and Faculties, put it out of tune and marr'd the Musick of it: but doubtless that great *Harmos*tes that tunes the whole World, and makes all things keep their Times and Measures, is able to set this lesser Instrument in tune again. *Sin* is but a Disease and DyCrassie in the Soul, Righteousness is the Health and natural Complexion of it; and there is a Propension in the Nature of every thing to return to its proper state, and to cast off whatever is heterogeneous to it. And some Physicians tell us that Medicaments are but subaltern to Nature, by removing obstructions and impediments; but Nature it self and the inward *Archæus* releas-

ed and set at liberty works the Cure. Bodies when they are bent out of their place, and violently forced out of the natural Position of their Parts, have a *Spring* of their own and an inward strong Propension to return to their own natural Posture, which produceth that *Motion of Restitution* that Philosophers endeavour to give a reason of. As for example, *Air* may be forced into much a lesser room than it would naturally expand it self into; but whilst it is under this Violence, it hath a *Spring* or strong *Conatus* to return to its proper state, (of which several ingenious Observations have been lately published by a Learned hand.) Now Sin being a violent and preternatural state, and a Sinner's returning to God and Righteousness being *Motus Restitutionis & Liberationis*, whereby the Soul is restored to its true Freedom and ancient Nature; why should there not be such an *Elate* or *Spring* in the Soul, (quickned and enlivened by Divine Grace) such a natural *Conatus* of returning to its proper state again? Doubtless there is, and the Scripture seems sometimes to acknowledge it and call it by the name of *Spirit*, when it speaketh of our free acting in God's ways from an inward Principle. For the *Spirit* is not always to be taken for a Breath or Impulse from without; but also for an inward Propension of the Soul, awakened and revived in it, to return to its proper state, as it is Intellectual, and then to act freely in it according to its ancient Nature. For if the *Spirit* were a mere *external Force* acting upon the Soul without the concurrence of an *innate Principle*, then *to be acted by the Spirit* would be a state of Violence to the Soul, which it could not delight always to continue under; whereas the *state of the Spirit*, is a state of Freedom, and not of Violence, as the Apostle witnesseth, when he calls it *the Freedom of the Spirit*: It is the Soul's acting from an inward Spring and Principle of its own Intellectual nature, not by a mere outward Impulse, like a Boat that is tugged on by Oars or driven by a strong blast of Wind. Wherefore the Soul's returning from Sin to Righteousness, which is its Primitive Nature, must needs have great advantages, it going on *secundo flumine*, according to the genuine Current of its true Intellectual nature, and having besides the assistance of a gentle Gale of the Divine Spirit from without to help it forwards.

Why should it be thought so great an impossibility for men willingly to do that which is agreeable to the Laws of Goodness, since this is the genuine Nature of the Soul when once it is freed from mistakes and encumbrances, from that which is heterogeneous and adventitious to it, that clogs it and oppresses it; and every Life and Nature acts freely according to its own Propensions? Why should it seem strange that the *Superiour Faculties* of the Soul should become predominant, since they are *φύσις δεσποτική*, of a Lordly nature, and made to rule, and the *Inferiour Faculties* of a servile temper, and made to be subject? Why should it seem impossible for *Equity*, *Light* and *Reason* to be enthroned in the Soul of Man again, and there to command and govern those exorbitant Affections that do so lawlessly rebel against them? For if some grave Commanders and Generals have been able by the majesty of their very Looks to hush and silence a disorderly and mutinous Rout of Soldiers; certainly *Reason* re-enthroned

throned in her majestick Seat, and re-invested with her ancient Power and Authority, which is natural and not usurped, would much more easily be able to check and control the tumultuous Rable of Lusts and Passions in us.

Doubtless God hath no other Design upon us in Religion and the Gospel of his Son than what is for our good, and to restore us to the Rectitude and Perfection of our own Beings : Wherefore he seeks to redeem and call off our Affections from the perishing Vanities of this World, which being so infinitely below us do debase and pollute our Spirits ; wherefore he would not have us to addict ourselves wholly to the Gratifications of our *lower Faculties*, which are but the *Brute* in us, but he would have the best in us to be uppermost, the *Man* to rule the *Brute*, and the τὸ θεῖον, that that is of God in us, to rule our Manly and Rational Faculties. He would not have us, *Narcissus*-like, to be always courting our own Shadow in the Stream ; for, according to the ancient *Democritical* Philosophy, this whole visible World is nothing else but mere extended Bulk, and hath nothing real in it but *Atoms* or *Particles* of a different Magnitude, diversly placed and agitated in a continual Whirlpool. But all the Colour, Beauty and Varnish, all that which charms and bewitches us in these Objects without us, is nothing but the Vital Sensations and Relishes of our own Souls. This gives all the Paint and Lustre to those Beauties which we court and fall in love withal without us, which are otherwise as devoid of Reality and as phantastical as the Colours of the Rainbow. So that this *Outward World* is not unfitly compared to an *enchanted Palace*, which seems indeed mighty pleasing and ravishing to our deluded Sense, whereas all is but imaginary and a mere prestigious show. Those things which we are enamoured with, thinking them to be without us, being nothing but the vital Energies of our own Spirits.. In a word, God would have Man to be a living Temple for himself to dwell in, and his Faculties Instruments to be used and employed by him ; which need not be thought impossible, if that be true which Philosophy tells us, that there is *Cognatio quædam* a certain near *Kindred* and *Alliance* between the Soul and God.

Lastly, we must observe, though this inward Victory over Sin be no otherwise to be effected than by the Spirit of *Christ* through Faith, and by a Divine Operation in us, so that in a certain sence we may be said to be *Passive* thereunto ; yet notwithstanding we must not dream any such thing, as if our *Active* Cooperation and Concurrence were not also necessarily required thereunto. For as there is a Spirit of God in Nature which produceth Vegetables and Minerals, which humane Art and Industry could never be able to effect, namely that *Spiritus intus alens* which the Poet speaks of, which yet notwithstanding doth not work *absolutely*, *unconditionally* and *omnipotently*, but requireth certain preparations, Conditions and Dispositions in the Matter which it works upon ; (For unless the Husbandman plow the Ground and sow the Seed, the Spirit of God in Nature will not give any increase :) In like manner the Scripture tells us that the Divine Spirit of Grace doth not work *absolutely*, *unconditionally* and *irresistibly* in the Souls of men, but requireth cer-

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tain Preparations, Conditions and Cooperations in us ; forasmuch as it may both be *quenched*, and *stirred up* or *excited*, in us. And indeed unless we *plow up the Fallow-ground of our hearts*, and *sow to our selves in Righteousness*, (as the Prophet speaks) by our earnest endeavours ; we cannot expect that the Divine Spirit of Grace will shew down that Heavenly increase upon us. Wherefore if we would attain to a *Victory over Sin* by the Spirit of *Christ*, we must endeavour to *fight a good Fight*, and *run a good Race*, and to *enter in at the strait gate*, that so overcoming we may receive the Crown of Life.

And thus much shall suffice to have spoken at this time concerning the first Particular, *The Victory over Sin*.

I Shall now proceed to speak something briefly to the *Two* other *Victories* that remain, which are attainable also by *Christ*, over the *Law* and *Death*.

And the *Law* may be considered two manner of ways. First, as an *outward Covenant of Works* that pronounceth Death and Condemnation to all that do not yield absolute and entire Obedience to what-ever is therein commanded ; and which imposed also with the same Severity a multitude of outward *Ceremonial Observations*, which had no intrinsecal Goodness at all in them, but kept men in a state of Bondage and Servility. Now the *Law* in this sence, as it is an *outward Letter and Covenant of Works*, is already conquered externally for us by *Christ's* Death upon the Cross, *Galat. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us ; for it is written, cursed is every one that hangeth on a Tree ; That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.* And he hath thereby freed us also from our Obligation to those Commandments that were *not good*, having broken down the *Middle-wall of Partition* that was betwixt Jew and Gentile, *abolishing in his flesh the Enmity, even the Law of Commandments, Ephes. 2. 14, 15. And blotting out the hand-writing of Ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his Cross, Coloss. 2. 14.*

Ezek. 20. 25.

Secondly, The *Law* is sometimes also considered in Scripture as an *inward State of Mind*, wrought by the Law and Truth of God, whether written outwardly in the Letter of the Scripture, or inwardly in the Conscience, prevailing only so far as to beget a Conviction of mens Duty and of the wrath of God against Sin, but not enabling them with inward strength and power to do what is commanded, willingly, out of a Love of it. It is such a State, when men are only Passive to God's Law, and unwillingly subject to it (as an Enemy) for fear of Wrath and Vengeance. And this must needs be a state of miserable Bondage and Servility, Distraction and Perplexity of mind ; when men are at once strongly convinced of the Wrath of God against Sin, and yet under the power of their Lusts haling and dragging of them to the commission of it It is that state (as I conceive) which *S. Paul* describes, *Rom. 7.* after this manner ; *The Law is Spiritual, but I am Carnal, sold under Sin : for that which I do, I allow*

not ;

not; for what I would, that do I not, but what I hate, that do I. And again, I see another Law in my Members warring against my Mind, and bringing me into Captivity under the Law of Sin. O wretched man that I am! who shall deliver me from this body of death? Now from the Law in this fence, that is, from the Bondage and Servility of the Legal state, we are not delivered, nor made Conquerors by what Christ did outwardly upon the Cross, as some imagine; as if he had there purchased for us an Indulgence to sin without control: but by the inward working of his Holy Spirit, freeing us from the Power and Bondage of Sin, and unbewitching us from the Love of it.

Wherefore there is a double Freedom from this Legal state to be taken notice of; a True and a False Freedom; which I cannot better explain than by using the Apostle's own Similitude in the beginning of the 7. Chap. *Know ye not, Brethren, that the Law hath dominion over a man as long as he liveth?* (or rather *as long as It, that is, the Law, liveth?*) For the Woman which hath an Husband is bound by the Law to her Husband so long as he liveth; but if her Husband be dead, she is loosed from the Law of the Husband. So then, if while her Husband liveth she be married to another man, she shall be called an Adulteress: but if her Husband be dead, she is free from that Law; so that she is no Adulteress though she be married to another man. Where the Law is compared to an Husband; and one that is under the Law, or in a Legal state, to a Woman that hath an Husband. And as there are two ways by which a Woman may be freed from her Husband; The one, if she break loose from him whilst he yet liveth, contrary to the Laws of Wedlock, and marry to another man; which is an undue and unlawful Freedom, for then she is justly stiled an Adulteress; Another, if she stay till her Husband be dead, and then, being free from the Law of her Husband, does lawfully marry to another man: In like manner there are two ways by which men may be freed from the Law, as it is an inward state of Bondage and Servility. The first is, when men do illegally and unlawfully break loose from the Law, which is their Husband, whilst he is yet alive and ought to have Dominion over them, and marry themselves to another Husband; which Husband's name is Carnal Liberty or Licentiousness, too often mis-called in these latter Times by the name of Christian Liberty: and such as these may well be stiled in the Scripture-language Adulterers and Adulteresses. But there is another Freedom from the Law, which is a due and just Freedom, when we do not make our selves free before the time, violently breaking loose from it; but when we stay till the Law, which is our Husband, is dead, and the Compulsory power of it taken away by the Mortification of our Lusts and Affections, and so marry another Husband, which is Christ or the Spirit of Righteousness Rom. 8. 2. *The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death.*

Wherefore there are Three general states of Men, in order to God and Religion, that may be here taken notice of. The First is of those that are alive to Sin, and dead to the Law. This the Apostle speaks of Rom. 7. 9. *I was alive without the Law once.* These are those whose Consciences are not yet considerably awakened to any Sense of their Duty, nor to the Discrimination of Good and Evil; but sin freely without

without any check or control, without any disquieting Remorse of Conscience.

The *Second* is, when men are at once alive both to the Law and Sin, to the Conviction of the one, and the Power and Love of the other ; both these struggling together within the Bowels of the Soul, checking and controlling one another. This is a *broken, confounded and shatter'd* state ; and these in the Apostles language are said to be *Slain by the Law*. *I was alive without the Law once ; but when the Commandment came, Sin revived, and I died : And the Commandment which was ordained to life, I found to be unto death. For Sin taking occasion by the Commandment, deceived me, and by it slew me.* Here is no Peace, Rest nor Comfort to be had in this state, mens Souls being distracted and divided by an intestine and civil War, between the *Law of the Mind* and the *Law of the Members* conflicting with one another.

Wherefore the *Third* state is, when men are *dead both to the Law and Sin*, and *alive unto God and Righteousness* ; the *Law of the Spirit of Life* freeing them from the *Law of Sin and Death*. In the *First* of these *Three* states, which is the most wretched and deplorable of all, we are *Sin's Free-men*, that is, free to commit Sin without check or control. In the *Second* we are *Bondmen to God and Righteousness*, and serve God out of a Principle of Fear, and according to an outward Rule only ; Children of *Hagar* the Bond-maid, and of the *Letter*. In the *Third* we are *God's freemen* and Sons, and serve him in the Newness of the Spirit, out of a Love to God and Righteousness ; Children of the New Testament and of *Sarah* the Free-woman.

Wherefore here are *Two Mistakes* or *Errors* to be taken notice of, that defeat and disapoint the Design of *Christ* in giving us *Victory over the Law*. The *First* is of those that we have already mentioned, that seek to themselves a Freedom from the Bondage of the Law otherwise than by *Christ* and the *Spirit of Righteousness*, namely, in a way of Carnal Liberty and Licentiousness, whereby, in stead of being *Bondmen to God and Righteousness*, they become perfect *Free-men to Sin and Wickedness*, which is the most deplorable Thralldom in the World. Wherefore these men, in stead of going forward from the *Second* state unto higher Perfection, wheel back again unto the *First* : just as if the Children of *Israel*, after they had been brought out of *Egypt* and travelled a while in the Desert of *Arabia*, where the *Law* was given, instead of entring into *Canaan*, should have wheeled back into *Egypt*, and then, enjoying the Garlick and Onions and Flesh-pots thereof, should perswade themselves this was indeed the true *Land of Promise that floweth with Milk and Honey*. And there is very great danger, lest when men have been tired out by wandring a long time in the dry and barren Wilderness of the *Law*, where they cannot enjoy the pleasure of Sin as formerly, and yet have not arrived to the relish and love of Righteousness, by reason of their Impatience they should at last make more haste than good speed, being seduced by some false shows of *Freedom* that are very tempting to such weary Travellers, and promise much comfort and refreshment to them, inviting them to sit down under their shadow : Such as are a *Self-chosen Holiness*, *Ceremonial Righteousness*, *C-*
pinionative

pinionative Zeal, The Tree of Knowledge mistaken for the Tree of Life, High-flown Enthusiasm and Seraphicism, Epicurizing Philosophy, Antinomian Liberty, under the pretence of Free Grace and a Gospel-Spirit.

The *Second* Mistake that is here to be heeded is, of those that would by all means perswade themselves That there is no higher state of Christian Perfection to be aimed at or hoped for in this Life than this *Legal state*; That the Good they would do, they do not; the Evil they would not do, that they do; That the Law of Sin in their Members still leads them captive from the Law of their Minds: having no other Ground at all for this, but a novel Interpretation of one Paragraph in the Epistle to the *Romans*, contrary to other express Places of Scripture, and the Sence of all ancient Interpreters: and yet with so much zeal, as if it were a principal part of the Gospel Faith to believe this, (which is indeed arrant Infidelity) and as if it were no less than Presumption or Impiety to expect a *Living Law written upon our Hearts*. But this is nothing else but, in stead of seeking Liberty out of the Bondage of the Law, to fall in love with our Bonds and Fetters, and plainly to deny the *Victory over the Law by Christ*, and to affirm that the Gospel is but the *Ministration of a dead and killing Letter*, not of the Spirit that quickeneth and maketh alive.

I Come now in the Third and last place to the *Victory over Death*, expressed by the *Resurrection of the Body to Life and Immortality*; which as it was meritoriously procured for us by *Christ's* dying upon the Cross, (his Resurrection afterward being an assured pledge of the same to us) so it will be really effected at last by the same Spirit of *Christ* that gives us *Victory over Sin* here. Rom. 8. 11. *If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* As if he should have said, If the Spirit of *Christ* dwell in you, regenerating and renewing your Souls, the very same Spirit hereafter shall also immortalize your very Bodies. *Avicen*, the *Mahometan* Philosopher, in his *Almahad*, hath a conceit, That the meaning of the *Resurrection of the Body* is nothing else but this, to perswade Vulgar people, that though they seem to perish when they die and their Bodies rot in the Grave, yet notwithstanding they shall have a real Subsistence after Death, by which they shall be made capable either of future Happiness or Misery: But because the apprehensions of the Vulgar are so gross, that the Permanency and Immortality of the Soul is too subtil a Notion for them who commonly count their Bodies for *Themselves*, and cannot conceive how they should have any Being after Death, unless their very Bodies should be raised up again; therefore, by way of Condescension to vulgar Understandings, the future Permanency and Subsistence of the Soul in Prophetical Writings is expressed under this Scheme of the *Resurrection of the Body*, which yet is meant $\chi\tau\iota\ \delta\delta\epsilon\alpha\iota$ only, and not $\chi\alpha\tau'\ \alpha\lambda\eta\theta\epsilon\alpha\iota$. Which conceit how well soever it may besit a *Mahometan* Philosopher, I am sure it no way agrees with the Principles of *Christianity*. The Scripture here and elsewhere assuring us that the *Resurrection of the Bo-*

dy is to be understood plainly and without a Figure; and that the Saints departed this life in the Faith and Fear of *Christ*, shall not be mere Souls without Bodies to all Eternity, as *Avicen*, *Maimonides* and other Philosophers dreamed, but consist of Soul and Body united together. Which Bodies though (as the Doctrine of the Church instructeth us) they shall be both Specifically and Numerically the same with what they were here; yet notwithstanding the Scripture tells us they shall be so changed and altered in respect of their Qualities and Conditions, that in that sense they shall not be the same. V. 36, 37. *Thou fool, that which thou sowest is not quickned except it die: Thou sowest not that Body that shall be, but bare grain, it may chance of Wheat or of some other grain; but God giveth it a Body as it pleaseth him, and to every seed his own Body.* The Apostle here imitating the manner of the *Jews*, who (as appeareth from the **Talmud*) were wont familiarly to illustrate the business of the Resurrection of the Body by the Similitude of Seed sown into the Ground and springing up again. Accordingly he goes on, *It is sown in Corruption, it is raised in Incorruption; sown in dishonour, it is raised in glory; sown in weakness, it is raised in power; sown a Natural Body, raised a Spiritual Body.* Which Epithet was used also in this case both by the Philosophers and the *Jews*: for *Hierocles* upon the Golden Verses calls them *ὀχήματα πνευματικά Vehicula Spiritualia* Spiritual Bodies; and *R. Menachem* from the ancient *Cabbalists* *התלבושות הרוחניות the Spiritual Clothing*. Lastly, the Apostle concludes thus; *Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit incorruption.* For which cause he tells us elsewhere, that they which do not die must of necessity be changed. And indeed if men should be restored after death to such gross, foul and cadaverous Bodies as these are here upon Earth, which is the very Region of Death and Mortality, without any change at all; what would this be else but, as *Plotinus* the Philosopher against the *Gnosticks* writes, *ἐγείσθαι εἰς ἄλλον ὕπνον, to be raised up to a Second Sleep, or to be entombed again in living Sepulchres? For the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind that museth upon many things, Wisdom 9. 15.* Wherefore we must needs explode that old Jewish conceit commonly entertained amongst the Rabbinical Writers to this day, That the future Resurrection is to be understood of such gross and corruptible Bodies as these are here upon Earth, to eat, drink, marry, and be given in marriage, and (which must needs follow) afterward to die again. *Nachmanides*, in his *Shaar Haggemul*, is the only Jewish Author that ventures to depart from the common rode here, and to abandon this Popular Error of the *Jews*, endeavouring to prove that the Bodies of the Just after the Resurrection shall not eat and drink, but be Glorified Bodies: but **Abravanel* confutes him with no other Argument than this, *That this was the Doctrine and Opinion of the Christians.* Let us therefore now consider how abundantly God hath provided for us by *Jesus Christ*, both in respect of our Souls and of our Bodies: Our Souls, in freeing us by the Spirit of *Christ* (if we be not wanting to our selves) from the Slavery of Sin and Bondage of the Law, as it is a Letter only: Our Bodies, in that *this Corruptible shall put on Incorruption, and this*

* See Gemara
in Chandel,
cap. 12. fol. 11.
rect. num. 60.

* See Nicholas
Doct. cap. 1.
דעת נחמן
זהו דעת
This is the very
sense with the
opinion of the
Christians that
hold that after
the Resurrecti-
on men shall
not eat, drink,
marry or be ge-
ven in mari-
age or die a-
gain, but conti-
nue eternally
in the same
resurrection, the
resurrection of
the dead, and these
they call glorified
Bodies.

this *Mortal Immortality*, and that these *vile Bodies* shall be made like to *Christ's glorious Body*. In both which the complete Salvation of Man consisteth, the Perfection and Happiness both of Soul and Body. For though our Salvation consist chiefly in the former, in the *Victory over Sin*, and in the Renovation of the Mind; yet without the latter which is the *Victory over Death*, and the immortalizing of our Bodies, it would be a very lame and imperfect thing. For Righteousness alone, if it should *malè habitare*, dwell always in such inconvenient houses as these earthly Tabernacles are, how-ever the high-flown *Stoick* may brag, it could not render our condition otherwise than troublesome, solicitous and calamitous. Wherefore the Holy men in Scripture not without cause longed for this future Change. *Rom. 8. 23. We groan within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies.* 2 Cor. 5. 2. *In this we groan earnestly, desiring to be clothed upon with our house which is from Heaven.* But there is no obtaining of this future *Victory over Death* and Mortality, except we first get a *Victory over Sin* here. For this is that *Crown of Life* that *Christ*, the First-begotten from the dead, will set upon the Heads of none but those that have here fought a good Fight and overcome. For as Death proceeds only from Sin and disobedience, so the way to conquer Death and to arrive at Life and Immortality is by seeking after an inward Conquest over Sin. For *Righteousness is immortal, Wisd. 1. 15.* and will immortalize the entertainers of it, and, as the *Chaldee Oracle* speaks,

ἐκτινάσκει πνεῦν ὁ θς,
ἐργον ἐπ' ἀρετῆς ἐξουσία καὶ ὅλα σαώσεις.

HAVING hitherto shewed what are the great things we hope for by *Christ*, and are to endeavour after, namely, to procure an *Inward and Real Victory over Sin* by the Spirit of *Christ*, that so we may hereafter attain a *Victory over Death and Mortality*; We cannot but take notice, briefly, of some Errours of those that, either pretending the Impossibility of this Inward Victory over Sin, or else hypocritically declining the Combat, make up a certain Religion to themselves out of other things, which are either Impertinent and nothing to the purpose, or else Evil and noxious.

For first, Some (as was intimated before) make to themselves a mere phantastical and imaginary Religion, conceiving that there is nothing at all for them to do, but confidently to believe that all is already done for them, all imputed and accounted to them; that they are dearly beloved of God without any Conditions or Qualifications to make them lovely. But such a Faith as this is nothing else but mere Phancy and carnal Imagination, proceeding from that *natural Self-love* whereby men fondly dote upon themselves, and are apt to think that God loves them as fondly and as partially as they love themselves, tying his Affection to their particular outward Persons, their very Flesh and Blood; hereby making God a Being like unto themselves, that is, wholly acted by arbitrary Self-will, Fondness and Partiality; and perverting the whole Nature and Design of Religion,

which is not mere Phantastry and an histrionical Show, but a Real Victory over the real Evil of Sin, without which God can neither take pleasure in any man's Person, nor can there be a possibility of being happy, a real turning of the Soul from Darknes unto Light, from the Power of Satan unto God.

Again, Some there are that, in stead of *Walking in the Narrow way* that *Christ* commendeth to us, of subduing and mortifying our sinful Lusts, make to themselves certain other *Narrow ways* of affected Singularity in things that belong not to Life and Godliness, outward Strictnesses and Severities of their own chusing and devising; and then perswade themselves that this is the *Strait gate* and *Narrow way* of *Christ* that leadeth unto Life. Whereas these are indeed nothing else but some particular Paths and narrow Slices cut out of the *Broad way*. For though they have an outward and seeming Narrowness, yet they are so broad within, that Camels with their burthens may easily pass through them. These, in stead of taking up *Christ's Cross* upon them, make to themselves certain Crosses of their own, and then laying them upon their Shoulders and carrying them, please themselves with a conceit that they bear the *Cross of Christ*; whereas in truth and reality they are many times too much strangers to that Cross of his, by which the World should be crucified to them and they unto the World.

Some place all their Religion in endless scrupulosities about *Indifferent* things, neglecting in the mean time the τα βαρύτερα τῶ νόμου, the more weighty things both of Law and Gospel, and (as our Saviour farther expresth it) διυλίζοντες τὸ κῶνωπα, τὴν ἡ κάμηλον κατὰ πίνοντες, *straining at a Gnat, and swallowing a Camel*, that is, being not so scrupulous as they ought to be about the *Substantials* of Religion and a Good life. For as we ought not to place the chief of our Religion in the mere Observation of outward Rites and Ceremonies, whilst in the mean time we hypocritically neglect the *Morals* and *Substantials*; which may deservedly be branded with the the name of *Superstition*: So we ought to know that it is equal *Superstition* to have such an abhorrence of *Indifferent* things, as to make it the main of our Religion to abstain from them: Both of these arguing equal *Ignorance* of the Nature of God, as if he were some morose, humorous and captious Being; and of that Righteousness which the Kingdom of God consisteth in, as if these outward and Indifferent things could either hallow or defile our Souls, or as if Salvation and Damnation did depend upon the mere using or not using of them. The Apostle himself instructeth us that the Kingdom of God consisteth no more in ἀνεργεσία than in ἀετιμῆ, no more in *Uncircumcision* than in *Circumcision*, that is, no more in *not using* outward Ceremonies and Indifferent things than in *using* of them. Wherefore the *Negative Superstition* is equal to the *Positive*, and both of them alike call off mens attention from the main things of Religion, by engaging them overmuch in *Small* and *Little things*. But the sober Christian, that neither places all his Religion in external observances, nor yet is superstitiously Anti-ceremonial, as he will think himself obliged to have a due regard to the Commands of lawful Authority in *Adiaphorous* things, and to prefer the Peace and Unity of the Christian Church,

and

and the observation of the Royal Law of Charity, before the satisfaction of any Private Humour or Interest; so he will be aware of that ἀμελεια καὶ ἀνοηκεία which many run into, of banishing away all the Solemnity of external Worship, the Observation of the Lord's Day and of the Christian Sacraments, under the Notion of Ceremonies, quite out of the World. To conclude, Unless there be a due and timely regard had to the Commands of lawful Authority in Indifferent things, and to Order, Peace and Unity in the Church, it may easily be foreseen that the Reformed part of Christendom will at length be brought to *Confusion*, by crumbling into infinite Sects and Division, and then to utter *Ruine*.

Again, Many mistake the Vices of their natural Complexion for Supernatural and Divine Graces. Some think dull and stupid *Melancholy* to be Christian Mortification. Others, that turbulent and fiery *Zeal* is the vigour of the Spirit. Whereas *Zeal* is one of those things that *Aristotle* calls τὰ μέσα, of a middle nature, neither Good nor Bad in it self, but which, as it is circumstantiated, may indifferently become either *Vertue* or *Vice*. For there is a πικρὸς ζήλος, as the Apostle calls it, a bitter *Zeal*, which is contrary to all Christian Love and Charity, and is nothing else but the Vices of Acerbity, Envy, Malice, Cruelty, tinctur'd and gilded over with a Religious show. And there may be also a turbulent and factious *Zeal*, when men, under a pretence of acting for the Glory of God, violate just and lawful Authority, in order to the advancement of their own private Self-interest. Indeed there was amongst the *Jews* a certain Right called *Jus Zelotarum*, or the *Right of Zelots*, whereby private persons, acted by a *Zeal* for God, might do immediate execution upon some Malefactors, without expecting the Sentence of any Court of Judicature. And some conceive that our Saviour by this *Right of Zelots*, did whip the Buyers and Sellers out of the Temple, and overturn the Tables of the Money-changers; because he was never questioned by the *Jews* for it. But this was then a Legal and Regular thing, permitted by the publick Laws of that Nation in some certain Cases, yet so as that those *Zelots* were afterward accountable to the *Sanhedrin* for what they did. However, a little before the destruction of the Temple, as *Josephus* tells us, there were a Crew of desperate Miscreants that, abusing this Right, and calling themselves by the name of *Kannain*, i. e. *Zelots*, made a pretence from hence to commit most villainous actions. And I wish some had not too much entertain'd this Opinion, that Private persons might reform Publick Abuses, whether belonging to the Ecclesiastical or the Civil Polity, without and against the consent of the Supreme Magistrate, in a turbulent manner, *Jure Zelotarum*, by the *Right of Zelots*; nay, and that Actions, that are otherwise altogether unwarrantable in themselves, may notwithstanding be justified by *Zeal for God and good Ends*. But God needs no man's *Zeal* to promote an *Imaginary Interest* of his in the World by doing unjust things for him. Will you speak wickedly for God, or talk deceitfully for him? will you accept his Person? 'Twas the generous Expostulation of *Job* with his Friends; and he tells them in the following words, that this was nothing else but to mock God as one man mocketh another.

True

True Divine Zeal is no *Corybantick* Fury, but a calm and regular Heat, guided and managed by Light and Prudence, and carried out principally neither for nor against indifferent Rites and unnecessary Opinions, but those things that are immutably Good and Fundamental to Christianity; always acknowledging a due Subordination to that Authority Civil and Ecclesiastical that is over us.

Lastly, Some there are whose pretence to Religion and the Spirit is founded in nothing else but a Faculty of Rhetorizing and extemporizing with Zeal and Fervency, which they take to be nothing less than *Divine Inspiration*, and that which the Scripture calls *Praying in the Holy Ghost*, an undoubted Character of a person truly Regenerated. Which being a great Delusion whereby many are hindered from seeking after the real effects of the Divine Spirit, by idolizing instead thereof that which is merely *Natural*, (if not *Artificial*;) I think it not impertinent here to speak a little of it. And certainly that which is frequently attained to in the very height by persons grossly hypocritical and debauched can never be concluded to be *Divine Inspiration*, or to proceed from any higher Principle than mere *Natural Enthusiasm*. For there is not only a *Poetical Enthusiasm*, of which *Plato* discourseth in his *Ion*, but though *Oratory* be a more sober thing, a *Rhetorical Enthusiasm* also, that makes men very eloquent, affectionate and bewitching in their language, beyond what the power of any bare Art and Precepts could enable them unto: in so much that both these, *Poets* and *Orators*, have oftentimes conceited themselves to be indeed *divinely inspired*; as those known Verses testify.

Est Deus in nobis, agitante calescimus illo;

and,

Sedibus aethereis Spiritus ille venit.

And concerning *Orators* the like might be proved, if the time would here permit, by sundry Testimonies: but I shall here instance only in *Aristides*, a famous Orator, who not only speaks positively of himself as *inspired* in his *Orations*, but affirms the same also concerning *Rhetorick* in general, when it is extraordinary, that it comes by *immediate Inspiration* as *Oracles* and *Prophecies* do, and not from *Art* or *Nature*. Wherefore it is not at all to be wondred at, if when men are employed in Religious and Devotional Exercises, the same *Natural Enthusiasm*, especially having the advantage of *Religious Melancholy*, which makes men still more *Enthusiastical*, should so wing and inspire the Phancies of these Religious Orators, as to make them wonderfully fluent, eloquent and rapturous, so that they beget strange Passions in their Auditors, and conclude themselves to be *Divinely inspired*. Whereas notwithstanding they may have no more of Divine Inspiration in all this than those *Poets* and *Orators* before mentioned had, that is to say, be no otherwise inspired than by a *Rhetorical* or *Hypochondriacal Enthusiasm*, that is, *merely Natural*. But it is far from my Intention here to disparage the sincere and ardent Affections of devout Souls, naturally and freely breathing out their earnest Desires unto

unto God in private; although perhaps this be not without some kind of *Enthusiasm* also. For *Enthusiasm*, as well as *Zeal*, and other Natural things, may be well used, and, being rightly circumstantiated and subservient to a better Principle become irreprehensible. Some have observed, that no great work of the Brain, that begot much admiration in the World, was ever atchieved without some kind of *Enthusiasm*; and the same may be affirmed of the most transcendently Vertuous and Heroical Actions. But then the Goodness of these Actions is never to be estimated merely by the degree of *Enthusiastick* Heat and Ardor that is in them, but by such other Laws and Circumstances as moralize humane Actions. Wherefore my meaning, as I said before, is only this, To caution against that Vulgar and Popular Error of mistaking the Natural and *Enthusiastick* Fervour of mens spirits, and the Ebulliency of their Phancy, when it is tinctur'd with Religion, and idolizing of it instead of the supernatural Grace of God's Holy Spirit; and of looking for the Effect of God's Spirit principally in *Words* and *Talk*, or thinking that God is chiefly glorified with a *loud Noise* and *long Speeches*. For the true Demonstration of God's Holy Spirit is no-where to be look'd for but in *Life* and *Action*, or such earnest and affectionate breathings after a farther participation of the Divine Image as are accompanied with real and unfeigned endeavours after the same; which is the true *Praying in the Holy Ghost*, though there be no extemporaneous effusion of words. And therefore when some *Corinthians* were puffed up by reason of a Faculty which they had of Rhetorizing Religiously, S. Paul like an Apostle tells them, that he would come amongst them, and know, *not the Speech of them that were puffed up; but the Power. For the Kingdom of God (saith he) consisteth not in Word, but in Power and Life.* Wherefore laying aside these and such like childish Mistakes and things that are little to the purpose, let us seriously apply our selves to the main Work of our Religion, that is, to mortifie and vanquish our Sinful Lusts by the Assistance of God's Holy Spirit through Faith in *Christ*; that so being dead to Sin here, we may live with God eternally hereafter.

1 Cor. 4. 19.

T H E E N D.